

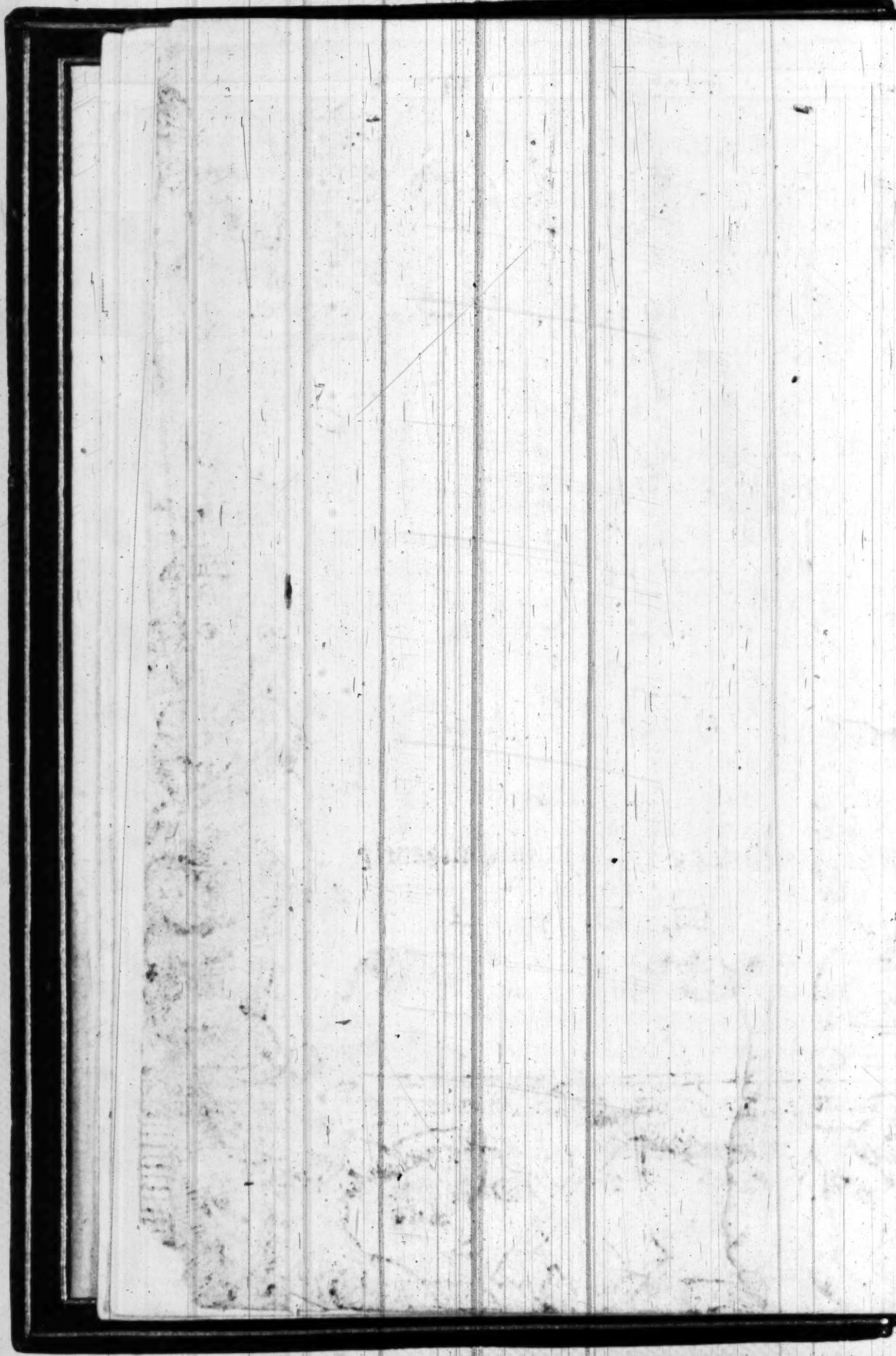
The Due-

dience of a Christen man,
and how Christen rulers ought to go.
where in also yf thou marke di-
ligently thou shalt fynde eyes
to perceave the cr-
afty con-
uey,
aunce of all iugglers.



Newly Printed and diligently
corrected
M. D. XXXVII





¶ Willyam

Tyndale otherwyse called
Willyam Wychias vnto the
Reader,



Wace peace/and increa-
se of knowledhe/ in our
Lorde Jesus Christ/ be
with the reader/ & with
all that call on the name
of the lorde unfaynedly
and with a pure consci-
ence Amen.

Let it not make the dispeare/nether yet
discozage the o Reader/that it is forbede
the in payne of lyfe/and goodes / or that
it is made breakinge of the kynges peace
or treason vnto his hyghnes/to reade the
worde of thy sowles health . But moch
rather be bolde in the lorde/ and confor-
te thy soule. For as moch as thou art su-
re/and hast an euident token thow so-
ch persecution that it is the true worde
of god. Which worde is ever hated o' the
worlde/nether was ever without perse-
cution as thou seist in all the storyes off
the Bible both of the newe Testament &
also of the olde) nether can be no moare
than the sonne can be without his lyght.

The natu-
re of gods
worde ys
to be per-
secuted

To the reader.

The po-
pe is rec-
eaved ad
receaueth
and perse-
cuteth.

God defe-
ndeth his
doctrine
him selfe

And soz as moch as contrary wyr-
att sure that the popes doctrine is
god/which as thou seist/ is so agg-
to the wozlde/ and is so receaved
wozlde/ or which rather so receaueth
wozlde/ and the pleasures of the w-
and seeketh nothing but the possesse-
the wozlde/ and auctorite in the w-
and to beare a rule in the wozlde/
secureth the wozde of god/ & with
lynes druyeth the people from it/ a-
th false and sophistical reasons m-
them aferde of it: yee curseth them
municateth them/ and bringeth the
lefe that they be damned/ if they l-
it/ and that it is but doctrine to d-
men/ and moueth the blynde pow-
wozlde to sley with fyre/ water &
all that cleue vnto it. Soz the wo-
zeth that which is his/ & hateth ch-
ich is chosen cete of the wozlde to
God in the spryte. As Christ saith
disciples Ihon.xv. If ye were of
wozde/ the wozlde wolde loue his a-
But I have chosen you out of the
and therfore the wozlde hateth ye-

Another confort hast thou/ that
weake powres of the wozlde / de-
doctrine of the wozlde/ so the myg-
ter of god defendeth the doctrine
which thinge thou shalt euydently
ane/ yf thou call to mynde the wo-

ider.

To the reader. f. iii.

ary wyle thou
trine is not of
s so agreable
recaued of the
o receaueth the
of the worlde
e possessions of
in the worlde
worlde/and per-
/t with all wy-
com it/and wi-
asons make he
th them/ t excō-
geth the in be-
f they loke on
ike to deceaue
be poswers of
water & swerde
ateth that wh.
the worlde lo-
ateth that wh.
woylde to ser-
woylde to ser-
were of the w.
ue his awne.
t of the world
ateth you

des/which god hath euer swrought for his
woylde in extreme necessite/sens the woyl-
de began/beyounde al i many reason. Wh
ich are witten as Paule saith Rom. xvi.
For our lerninge and not for oure decea-
vinge/that we thow pacience and con-
forste of the scripture/might haue hope.

The nature of gods woylde is to fight a-
genist ypotrites. It began at Abel/and th.
ath euer sens continewed/and shall I do
ute not/ vntyll the last daye. And the ypo-
th agenist
crites haue all swaye the worlde on their ypotrites
sydes/as thou seyst in the tyme of Christ
They had the elders/that is to wete the hōw our
rulers of the Jewes/on their syde. They master Ch
had Pylate/and the Emperours poswer tis was
on their syde. They had Herode also on
they syde. Moare ouer they brought all
their worlde wylsdome to passe and all
that they coulde thinke orz imagen to ser-
ue for their purpose. First to feare the pe-
sil saith to his ople withe all / they excommunicated all
that belied in him/and put them out off
the temple/as thow seyst. Iohn. ix. Hecz of the ypo-
th ondly they founde the meanest haue h.
y whole ym condemned by the Emperours posw-
er/that as the ym and blide it treason to Lesar to belene
ide / defende in him. Thirdly they obteyned to han-
the myghty posse him hanged as a thefe or a moztherer/w.
doctrine of god whch after their bely wylsdome was a cau-
ydently perci se aboue all causes / that no man shulde
the wonderfull beleue in hym. For the Jewes take hit

To the reader.

for a sure token of euerlastinge damnation ys a man be hanged. For it is wryt in their lawe. Deut. xxi. cursed is he that hangeth on tree. Moyses also in the same place commaundeth ys any man hanged to take him downe the same and bury him for feare of polluting the syling the contrey that is lest they bringe the wrath and curse of god upon them. And therfore the wicked Jewes selues which with so venomous persecuted the doctrine of Christ and all the shame that they coulde do vnto him though they wolde sayne haue had no cause to hange still on the crosse and the rotte as he shulde haue done by the perours lawe yet for feare of defylinge their sabbath and of bringing the wrath and curse of god upon them begged Christ to take him downe. Iohn. xix. It was agenst them selues. Finally when they had done all they coulde and that thought sufficient and when Christ was in the herte of the erth & so many by pollares aboue him to kepe him downe & whan it was past mans helpe they calle god. Whan man coude not bringe agayne Christ Gods trueth sette him agayne. The othe that god had sworne to Adam to Dauid & to other holy fathers prophetes reysed him vp agayne to bringe & to laue all that belene in him. Thus

Gods true
th wok
th woder
a maketh
the wysdo
me of the
ypocrites
folysynes

To the reader. f. llii

came the wisdom of the ypoocrites/ folishe
nes. Lo this was witten for thy lernin-
ge and confort.

How wondersfully were the childern
of Israel locked in Egypce: In what tri-
bulacion/combraunce and aduerlice we-
re they in: The londe also that was p, o
myled them/was ferre of/and full of gre-
ate cities/walled with hie walles vp to
the skye/and enhabited with greate gea-
tes.yet gods trueth b, ought them oute of
Egypce and planted them in the lande of
the geautes. This was also witten for
our lerning/ For there is no power agen
Gods/neither any wyldeome agenske gods
wyldom/he is stronger and wylter the al
his enymes.What holpe it Pharaao to d-
ounde the men childern: So litle I sea-
re not/shall it at the last helpe the Pope/
and his Bishops to burne our men chil-
dern which manfully confesse that Jesus
is the lord/and that ther is no other na men chil-
dern geuen vnto men to be sauued by/as Pe-
ter testifieth Act.iii. who dyed vp v red
see/ who slew Golias/who dyd all those
wonderfull deades which thou readest in
the Byble/who delyuered the Israelites
euermore from thaldome and bondages/
as soone as they repented & turned to god
Faith verely and gods trueth/and vtrust
in the promyses which he had made. Rea-
de v Heb. the xi. chap. for thy consolacion

The capti-
uite of the
Israelites
Under Pha-
raao

Pharaao
sleyth the
men chil-
dern

when

To the reader.

How mo. When the childe[n]e of Israel we
ses confo ady to dispeare for the greatnes and
reteth the
Israchit - tude of the Geaunies / Moyses con
ted them euer sayenge. Remembre
es. your lord[e] god hath done for you in
p[re] his wonderfull plages / his mira
his wonders / his myghty hande / his
ched out arme / ad what he hath done
you hitherto . He shall destroye them
shall take their hertes from them / an
ke them se are / and flee before you. He
all storme them / & stere vp a tempest
nge them / & scatter them / & b[ring]e the
noughte . He hath swozne / he is tru
wyl fulfill the promyses that he hat
de to Abraham / Isaac / and Jacob .

Gods fru
eth fight,
eth for vs
is written for our lerninge. For we

he is a true God / and is our God as
as theirs / and his promyses are wit
as well as with them / & he presen
th vs as well as he was with them
we aske we shall obteyne / yf we kn
he wyl open / yf we seke we shall f
yf we chryst / his trueli shall fulfill
wylle. Christe is with vs vntyll the
des ende Mat. the last. Let little flock
holde therfore. For if god be on our

what mater makeith it who be agen
God trie. be they bishops / cardinals / popes or
th the fai at so euer names they will
th of his Marke this also / yf god sende the
children . see / and promyse to go with the / & to

To the reader ff. v.

rael were res-
nes and mul-
tyscs confo-
mibz what
you in Egyp-
tis miracles
nde/his stet-
ath done for
oye them/he
them/sand ma-
e you. He sh-
ewest amo-
inge them to
he is true/he
it he hath ma-
iacob. This
For verelyst
God as well
are with vs
p; esente wi-
th them / If
we knocke
e shall fynde
I fulfull oure
yll the wort
tyle flocke be
on our side:
be agenst vs
opes of wh-
ende the to þ
the/ þ to brin
ge the

ge the sae to lande/he will reyse vp a te-
pest agenst the/to proue whether thou w-
ilt abyde by his wo;de/ þ that thou maist
feale thy faith/ þ perceave his goodnes/
For if it were alwayes sayze whether/
þ thou never brought into soch ieopardy
Whence his mercy only deluyered þ/ thy
faith shuld be but a presumpcion/ þ thou
shuldest be euer vnthankful to god/ þ mer-
cycle to thy neybour

If god promyse riches/the waye ther God woz
to is pouerte. Whom he loueth/him he ch-
asteneth/whom he exalteth/he casteth do-
wone/whom he saueth/he damneth first.

He bringeth no man to heuen/ excepte he
sende him to hell first. If he promyse lyfe
he sleyth first/when he byldeth/ he castes
thall do wone first. He is no patcher/he ca-
not bylde on a nother mans foundacion.
He wyl not wokke vntyll all be past re-
medy/and brought vnto soch a case/ that
man maye se how that his hande/ his po-
wer/his mercye/ his goodnes and trueli-
hath wrought all together. He wil let no
man be partetaker with him of his pray-
se and glozze. His wokkes are wonderte-
full/and contrary vnto mans wokkes.
Who euer sawe he deluyered his awne so-
nne/his onlye sonne/his dere sonne/vnto
the deeth/and that for his enymies sake/
to wynne his enymie / to overcome hym
wythe loue / that he myghte se loue / and
loue

To the reader

love agayn / & of loue to do lykwyse
thermen / & to ouercome the w well i
Joseph sawe þ sonne & the mone
sterres worshippinge him. Neuerth
þer that came to passe / god layd him /
he coulde nether se sonne / ner mone
her any sterre of the skye / and that n
þeres / & also vndeserued / to nre to
to humble / to meke & to teache him
wayes / & to make him apte and me
the rowme and honour agenſt he can
it / that he myght perce aue & seale tha
came of God / and that he myghte be
ge in the spryte / to minister it godly.

He promised the childef of Iſrael
londe with riuers of mylke ad hony
brought them for the space of fourty
es into a londe wher not only ryue
mylke & hony were not / but wher so
ch as a droppe of water was not / to
toure them & to teach them / as a fath
eth his sonne / & to do them good at t
ter ende / & that thei might be stroge i
eir spryte / and soules / to vse his gyſte
beneſites godly / and after his will

He promyſed Dawid a kingdome /
immediatly ſtored vp kyng Saul ag
him / to persecute him / to hunt hym / a
do hares with grehoundes / & to ferre
out of euery hole / & that for the ſpac
many þeres / to tame him / to meke him
kyll his lusses / to make him feale o

Joseph

Israefites

Dawid

To the reader f. vi

lykwyse to o.
id well doig:
e mone z. xi.
Reuerthelesse
yd him wher
er mone/ net.
d that many
urtoore him
he him Gods
and mete for
st he came to
se ale that hit
ghte be stron
t godly.

of Israell a
d hony. But
ffourty yer.
ily ryuers of
wher so mo
s not/ to nur
s a father do
od at the la
strōge in th.
is gyftes ad
s will
ngdome/ and
Saul agenst
t hym/ as me
to feret him
he space off
neke him/ to
se ale other
mens

mens diseases/to make him mercyfull/to
make him vnderstonde that he was made
kyng to mynister and to serue his breth
erne / and that he shulde not thinke that
his subiectes were made to minister vñ
to his lustes/and that it were lawfull for
him to take awaie from them lyfe z goo
des at his pleasure.

¶ that oure kynges were so nurtered
now adayes/ which oure holy bysshopes
teache of a farre other maner / saycnges/
your grace shall take your pleasure:ye ta
ke what pleasure ye lust/spare nothinge
We shall dispence with you:we haue po
wer/we are gods vicars. And let vs alo
ne with the realme.we shall take Payne
for you/and se that nothinge be well/yo
ur grace shall but defende the faich only

Let vs therfore luke dylygently wher vñto we are called/that we disceave not a Christ
our selues.we ar called/not to dispute as is called
the Popes discipiles do / but to dye with
Christ/that we maye lyue with him/and Our ffig
to suffre with him/that we may regne w htinge is
himi + we be called vñto a kyngdom/th. to suffre
at must be wonne with suffring only/as w hyle
a seke man winneth health.God is he th god fight
at doth all thinge for vs/and syghteth for eth for vs
vs/and we do but suffre only. Christ sa
yth. Joh. xx I s my father sent me/ so sen
de I you. And Joh. xv. ¶f they persecut
me then shall they persecute you . Mat.
x. sayth

How By
sshops in
truct kin
ges.

To the reader

¶. saith Christ. I sende you soþth as
þe amonge wolves. The shepe fight
but the sheyharde fyghteth for þem/
careth for þem. Be harmeles as doves
þerfore saith Christ and wyse as serp-
es. The doves iman no defens/nes-
s to auenge them selues. The serp-
ent wylldome is to kepe his heed / and el-
patteþ wherin his lyfe resteth. Christ
oure heed / and gods wyrde is that we
in our lyfe resteth. To cleue therfore
vnto Christ / and vnto those þromysses
þt god hath made vs for his sake / is
wylldome. Beware of men / saith he /
þey shall deluyer you vp vnto their
eeles / and shall scourge you. And ye shal
be brought before rulars and kynges
my sake. The brother shall betray oþer
þyuer the brother to deeth / and the fat-
the sonne. And the chldern shall try-
genþ father and mother / and put them
deeth. Here wþat Christ saith moare.
The disciple is not greater than his m-
ster / nether the seruaunte greater oþer
þan his lord. If they haue called
goodman of the house Beelzebub / ho-
moch rather shal they call his houþhou-
seruauntes so. And Luke. xiiii. saith Christ
þich of you disposed to bylde a tow-
sitterh not downe first / & counteth the c-
whett er he haue sufficienþ to perfors
it / lest when he hath layed the founda-
and el-

The wif,
þome of þ
serpent

To the reader ff. viii.

and then not able to performe it / all that he makes beholde / begynne to mocke him / sayenge is a mō-
this man began to bylde / and was not a ble to make an ende. So lykewyle none of you i hat forzaketh not all that he hath can be my disciple. Who so ever therfore casteth not this afore hande / I must ideo-
verde lyfe / goodes honoure / worshepe & all that ther is forz Christes sake / diicea with him selfe / and maketh a mocke of hi selfe / to the godlesse ypotrites & infideles Roman can serue two masters / god / & man / that is to saye / wicked riches also. How is þ Mat. vi. thou mult lone Christ aboue all ypotre thinge. But that doest thou not / þf thou whiche be not redy to forzaken all for his sake / þf keth all thou haue forzaken all for hys sake then for Christ art thou surer that thou louest him: Cr. b. es sake b-
ulacion is our righte baptym / & is signifiit forzak-
ed by plunging into the water / we that eth nong-
at baptysed in the name of Christ (saith þ
Paul Ro. vi.) ar baptised to dye with hi

The spirite / thozow tribulacion pur. Tribula-
geth vs / & kylleth our fleschly witte / oure trou-
tional is ou worldly vnderstanding / and bely wysdome / and filleth vs full of the wysdom of god. Tribulacion is a blessinge that com-
eth of god / as witnesseth Christe Mat. v. Blestid ar thei that lustre ysecud for ri ghtewilness sake / for theirs is þ kingdom of heue. Is this not a confortable wordes / who ought not rather to chose & desire to be blessed

To the reader

blessed with Christe in a lytle tribula-
than to be cursed perpetually with the
worlde for a lytle pleasure?

Prosperi-
te is a cur-
se.

Prosperite is a right curse/and a th-
re that god geueth to his enymes. Wo
to you riche saith Christ Luke. vi. Lo
haue youre consolacion/wo be to you
for ye shall hongre/wo be to you that
ugh/for ye shall wepe/wo be to you
en men prayse you. For so did their
hers to the false prophete/ye and so
we our fathers done to the false hypocrite
The hypocrites with worldly preach
haue not gotten the prayse only/but eu-
possessions also/and the dominion/and
le/of the whole worlde.

Tribula-
cion is a
gyfe of
wo.

Tribulacion for righteouenes/s is no
blessinge only/but also a gyfe/that God
geueth to none saue his specyall fren-
The Apostles Act. v. rei opsed that th
were counted worthy to suffre reb-
for Christes sake. And Paul. ii. Tim.
saith. All that will lyue godly in Christ
Jesus must suffre persecucion. And Ph.
saith. To you it is geuen not only to b-
ue in Christe/but also to suffre for his
ke. Here seist thou that it is Gods gyf
to suffre for Christes sake. i. Pet. iii. 14. sa
Happy are ye/y/ ye suffre for the name
Christ/for the glorious sprete of God
sitteth in you. Is it not an happy thinge
be sure that thou arte sealed with God
spire.

To the reader F. viij

spirit to everlastynge lyfe: And verelye thou art sure therof/ yf thou suffre pacyet by soz hys sake. By suffringe art thou sure. But by persecutinge canst thou never be sure. wheresy
they are
the Pope
and Wyses

For Paul Rom. v. sayth. Tribulacio maketh scalinge/ that is it maketh vs sea. shoppes le the goodnes of God/ and his helpe/ ad sure. the wortkyng of his spryte. And in v. xii. chap. o f the ii. Pistle to the Corinthyans the Lorde sayde to Paul/ my grace is sufficient for the. For my strength is made perfecte thoro wakenes. Lo/ Christ is never stroge in vs/ yf we be weke. As our strength abateth/ so groweth the strength of Christ in vs/ when we are cleane empted of our awne strength/ then ar we full of Christes strength. And loke how much of our awne strength remayneth in vs/ so moch lacketh there of the strength of Christ. Therfore saith Paul in his sayd place of his second pistle to the Corinthyans. Very gladly will I reioyse in my wakenes/ that the strength of Christ maye dwell in me. Therfore haue I delectacio saith Paul in infirmites/ in rebukes/ in wraude/ in persecuciōs/ and in anguylsh for Christes sake. For when I am weake/ then am I stroge/ meaninge that the weakenesse of the flesh is the strength of the spryte. And by flesh/ vnderstande witt/ wylisme and all that is in a man before fles.

To the reader

before the spirite of god come / & sw
ener springeth not of the spirite of g
o' gods worde / & of lyke testimonies
the scripture full

Wholde god setteth before vs a b
nge / and also a curse. A blessinge ver
that a gloriouſ / and an euerlastiſ / y
ſuffre tribulacioſ and aduersiteſ with
lorde and ſauoure Christ. And an a
lastinge curse / yf for a lytle pleauſ
ke / we withdrawe our ſelues fro the
ſtudie and nurcoure of god / wher
he teacheth all his ſonnes / and facioſ
them after his godly wyll / and make
em perfecte / as he did Chriſte / and m
yth them apte and mete vefels to rec
his grace / and his ſpirite / that they m
perceauie and feale the exceedinge m
which we haue in Chriſte / and the i
mmerable blesſynges / and the vnspeak
enheritaunce / where to we are calle
chosen and ſealed in our ſauoure
Chriſte / unto whom be prayſe for e
A M E R.

Fynally whom god choſeth to r
eſtance vſe / he with hiſ myghtye ſpryte / and po
wene theiſt strength into hiſ herte to ſuffre at
childeſene / and alſo with Chriſt / ſo / be ringe ſo
of god / and ne vnto the truthe. And thiſ iſ the
of the diſſeſtence beſtweene the childeſene of god
well. of ſaluaſcioſ / and beſtweene the childeſene

me/ whatso
rite of god/ imonies is al
e vs a bles
inge verely/ al
ing/ yf we
te with our
nd an euer
pleasures sa
s fro the cha
/ wherwith
d fascioneth
d maketh th
e/ and make
s to receaue
t they might
inge mercy/ and the innu
onspeakable
re called ad
ioure Jesus
le for euer.

th to regne
im sealethe
and powze.
uffre afflic
inge witte.
is the dis
e of god ad
hildren of
the

To the reader ff. ix

the deuyll and of damnacion/that þ chil
derne of god haue powze in their herres
to suffre for gods wrode/which is their
lyse and saluacion/their hope and trust/
and wherby they lye in the soule ad spr
ite before god. And the childerne of the
deuyll/in ty me of aduersite/fe from Ch
riste/whom they followed saynedly/their
herres not sealed with his holy and my
ghty sprite/and get them to the stondert
of their right fader the deuell/ and take
þ his wages/the pleasures of this wro
de. Which are the earnest of euerlastinge
damnacion. Which conclusion the. xii. ch.
apter to the Hebrewes well confirmeth sa
yng. Whi sonne despice not the chastisim
ge of the lord/nether saynte when thou
art rebuked of him. For whom the lord
loueth/him he chastiseth: yee ad he scour
geth þ every sonne/ whom he receaueth. All gods
chilidren
Lo/persecucion and aduersite for the tru
eth sake/is gods scourge/and gods rodde/chastising
and pertayneth vnto all his childerne in
differently. For when he saith/he scour
geth every sonne/he maketh none excep
tion. Whare ouer saith the terte/yf ye ly
all endure chastyng/god offerech him
selfe vnto you/as vnto sonnes. Whar son
ne is it that the fader chastiseth not? yf
ye be not vnder correction (where of all
are partetakers) then are ye bastardes &
not sonnes.

The deu
els wages

23 For

To the reader.

For as moch then as we must nedes
baptysed in tribulacions/and go thoro
the red see/sand a greate and a teatfull
ildernes/ + a lande of cruell geauntes/
to our naturall contre:pee and in as
ch as it is a playne ernest/ that ther is
nother waye into the kingdome of
se/then thoro persecution/and suffri
ge of Payne/and of very deeth/after i
sample o. Christe: Therloze let vs au
our soules with the comforde of the sa
tures. Now that god is euer ready at
de in tyme of nede to helpe vs. And he
that soch tyrauntes/and persecuters/
but gods scourge/and his rodde/to ch
se vs. And as the father hath allway
tyme of correcccion the rodde faste in
hande / so that the rodde doeth nothi
but as the father moueth it: even so ha
god all. Tyrauntes in his haunde / +
telle them not do whatsoeuer thei wou
but as moch only as he appointeth the
to do/and as ferforth as it is necessary
vs. And as when the childe submitt
him selfe vnto his fathers correcccion
nurture/and humbleth him selfe al
ther vnto the will of his father/ then
rodde is taken awaie: even so when
we are come vnto the knowledge of the
hre waye/and haue forsaken oure aw
will/ + offer our selues cleane to the wi
god/to walke whch waye soever he wi

which so
ape go þ
þysshop
es to h.
ren then

The fr
auntes
haue not
power
to do wh
at: hep
wol. e

To the reader

ſ. t.

hauē vs: then turneth he the tyratnites,
Or els yf they enforce to persecute vs a
ny farther/he putteth them out of the wa
ye/according to the confortable ensamp
les of the scripture

Moreover let vs arme our soules wi
th the promyses both of helpe/ & assistēce myses of
weth. Great is your rewardē in heuen ſa fortable/
yth Cris̄t Mat. v. And he that knowled, yf they
geth me before men/him wil I knowled are all cō
ge be ore my father that is in heue. Mat. foxt
g. And cal on me in tyme of tribulacion/ &
I wil delyuer the psal. lxv. And beholde
the eyes of the lordē ar ouer the that fea
re him/ & ouer the that truſt in his mercy
To delyuer their soules fro deeth/ & to fe
de the in tyme of hongre psal. xlv. And i
the. xlvij. psal. saith Dauid: the Lordē is
nye the that are troubled in their hertes/ &
the meke in ſpryte wil he ſaue. The trib
lacionis of the righteous are many/ & out
of them al wil the lordē delyuer the. The
lordē kepereth al the boanes of them/ ſo th
at not one of the ſhalbe broſed. The lordē
ſhal redeme the ſoules of his ſeruaun
tes. And oſ ſoſh lyke conſolacion are all
the psalmes ful: wolde to god whē ye re
de the ye undertoode the/ & Mat. x. Whē ſ
delyuer you take no thought what ye ſhai
ſaue. It ſhaſbe geue you ſame youre w
hat ye ſhal ſaue. For it is not ye that ſpe
ſ. i. ke: but p ſp: i

To the reader.

Sprie of youre facher which speaketh
you. The very heares of your heedes
numbred saith Christ also Mat. x. y
care for our heares/he moch moare ca-
reth for our soules/which he hath sealed
his holy sprie. Therfore saith Peter
pet. iii. Cast all your care upon him:
he careth for you. And Paul. i. Corint
saith: god is true he wil not suffre you
be tempted aboue your myght. And. p.
lxv. Cast thy care upon the lorde.

Let thy care be to prepare thy self
thall thy strength/for to walke with
aye he will have the/ and to beleue the/
he will goo with the/and assisse the/ an
strength the agenst all tyraunies/ and
lyuer the out o f all tribulation. But so
at wape o r by what meanes he will do
it/that committie vnto him/and to his ge-
ly pleasure/and wisdome ad cast that
te upon him And though it seeme never
unlykely/or never so impossiblē/vnto
turall reason/ yet beleue fedsastly that
will do it. And then shall he according
vnto his olde vse chaung: the course
the woldē/s even in the twinkeling
an eye/and come sodenly vpon oure
gantes as a these in the nighte/ and com-
asse them in their swiles and worldly
dome/when they crye peace and all is
se/then shall their sorowes begynne/
the panges of a woman that trauelth
chi

A Christ.
en mans
care

To the reader. f. 11.

childe. And then shall he destroye them/
+ deluyer the vniuersall gloriouse prayse of
his mercy + trueth. Amen.



And as perteyning to th-
em that despise gods wo-
rde / countirg it as a ph-
antasy or a dreame / and
to them also that soze, / fall from
are of a lytel persecuti-
on fall from it / set this

The disp-
isers per-
secuters a
they that
fall from
the wo;de
are thens

before thyne eyes. How God lens the be-
gynning of the wo;de / before a generall
plage, ever sente his true propherie and
preachers of his wo;de / to warne the pe-
ople / and gaue them space to repenie.

But they for the grettest part of thē / ha-
dened their hertes / and persecuted the wo-
rde that was sent to save them. And the
god destroyed them vterly and toke the
cleane from the erthe. Is thou seyst wh-
at folowed the preachinge of Noe in Noe
the olde worlde / what folowed the pres-
chinge of Lot in Lot
amonge the Sodomites + and the preachinge of Moses in Moses
Aaron amonge the Egypcians / and th-
at sodenly agenst all possibilite of mans
witte. Moreover as ofte as the chilidren
of Israell fell from god to the worship.
pinge of images / he sente his + prophete
vnto them. And they persecuted and wa-
red harde herted. And then he sent them
vnto all places of the wo;de captyue.

Noe
Lot
Moses
Aaron

The pro-
phete.

B in

To the reader.

Christ

* Last of all he sent his awn sonne to them
And they wared moare harde herted then
ever before. And se what a fearfull exan-
ple of his wrath & cruell vengauice he
hath made of them to all the wolden now
almost sytene hundred yeres

Unto the olde britens/also whiche dwel-
led wher our nation now doeth pre-
ched Gyldas & rebuked them of their w-
ickednes & prophesied both to the spiritu-
all (as they will be called) & to the lay
men also/what vengeaunce wolde folow
except they repented. But they wared ha-
de herted. And god sent his plages & pe-
nances amonge them & sent their enymies
in upon them on every syde and destroye-
them vterly.

Gildas
They be
spirituall
that is
denechiss,
for the de-
spill is a
sprite

Marke also how Christ threatneth them
that for sake him for what soever cause
be: Whether for feare / eyther for shame
eyther for losse of honoure/frendes / ly-
or goodes & He that denyeth me before
men/him will I denye before my fath-
er that is in heuen. He that loueth father &
mother moare then me/is not worthy of
me. All this saith he Mat. x. And Mat.
viii. he saith. who so ever is ashamed
me or my wordes amonge this aduout-
urs & synfull generacion: of him shal the
sonne of man be ashamed/ when he com-
eth in the glorie of his father with his
holie angels. And Luke. ix. also: None the
at la-

To the reader. f. xiij

at layeth his hande to the plow & iokes
th batke / is mere for the kingdom of heue

Reuerthelcse yet yf any man haue resi god rece-
sted ignorantly / as Iaue dyd / let him lo-
ke on the trueth whiche Iaue wrote after that come
he came to knowlege. Also yf any man cle agayne
ane agent his herte / but ouercome with
the wekenes of the flesh / oþre feare of per-
secucion / haue denpyed / as Peter did / oþre ha-
ue deluyered his booke / oþre put it awaie se-
crely. Let him (yf he repente) come agai-
ne / & take better holde / & not dispeare / oþre
take it for a signe that god hath forsaken why god
leiteth
hiselecte
fals
him. & oþre god oftertymes takeþ his stren-
gth even from his very electe / when they
other trust in their awne strength / oþre are
negligente to call to him for his strengþ
And that doeth he to teach them / & to ma-
ke them feale / that in the syze of tribula-
cion for his wordes sake nothinge can
dure & abyde / saue his wordes & that strengþ
th only whiche he hath promyzed. For wh-
ich strengþ he wil haue vs to praye un-
to him nyght & dawe withall instance.



That þ
scripture
ought to
be in the
english
tonge.
Hath thou maist perceave ho-
we that the scripture ought
to be in the mother tonge / & that
the reasons whiche oure
spurites make for the contra-
ry ar but sophistry / & false wiles to feare
yf fro the light / that yf mightest folow the
blyndefolde / & be their captiue / to honou-
re their

To the reader.

their ceremonies & to offer to their bely.

First god gave the chilidren of Israell
a lawe by the hande o^r Moyses in their
mothes toge: & al i^r ppheies w^{ro}te i^r their
mothes tonge/ and all the psalmes were
in their mothes toge. And ther was criss
but figured & described in ceremonies/in
rcdles/in parables & in darke prophesies
What is the cause that we maye not ha
ue the olde Testament with the newe al
so/ which is the light o^r the olde; & wher
in is openly declared before thine eyes
that which ther was darkely prophesied
I can imaken no cause verely/ excepte it
be that we shulde not se the worke of an
anticrist / i^r iugglynge of ypocrites. What sh
ulde be the cause that we whiche walke
in the bode daye/ shulde not se / as well
as they that walked in the night / or that
we shulde not se as well at none/ as they
dyd in the twylighte / Came Christe to
make the woldre moare blynde / By this
meanes Crist is the darkenes of the wo
rldre and not the light as he saith hym self
Jhon. viii.

Moreover Moyses saith Deut. vi. Re
are Israell/ let these wordes which I com
maunde the this daye stekke fast in thyne
herte/ & wherte them on thy chilidren and
talke of them as thou sittest in thine hou
se / & as thou walkest by the waye / & whe
thou lyest doun / & when thou risest up /
& byn

To the reader f. xiii

3 bynde them for a token to thine handes/ and let them be a remembraunce betwe-
ne thyne eyes/ & write them on the pollies
& gates of thine house. This was coman-
ded generally to all men: how cometh it
that gods woorde perteneth lesse to vs th-
an to them: Pee how cometh it that oure
Moyseses so byd vs & comande vs the
contrary/ & threat vs yf we do/ & wil not
that we once speake of gods woorde: how
can we shew gods woorde (that is put
it in practyle/vse & exercise) apon our ch-
ilderne & housholde/ whe we are violent
ly kepte from it & know it not: How can
we (as Peter comandeth) geue a reason
of our hope/ when we wote not what it
is that god hath promysed/ or what to ho-
pe: Moyses also comandeth in y said
chapter: yf the sonne aske what the testi-
monies/lawes, & obseruances of the law
de meane/ that the father teach him. yf ou-
re childe aske what oure ceremoniess
(which are mo then the Jeweses ware)
meane: No father can tell his sonne.

And in the xi. chapter he repeateth all ag-
ayne for feare of for gettinge

No ner
sp? I hom
his goost.

They will saye happily/ the scripture by childe
requyret a pure mynde & a quiete myn- ne
de. And therfore the laye man because he
is altogether comyd with woorldly bu-
synes/can not understande them. yf that
be the cause/then it is a playne case/that

our

To the reader

our prelates vnderstonde not the scriptur
es them selues. For no laye man is so gl
ed with worldly busynes as they are.
The greate thinges of the worlde ar mi
nitred by them. Neither do the laye people
any greate thinge, but at their assignement.
Yt the scripture were in the mother tong
e thei wil saye then wold the laye peo
ple vnderstonde it every man after his o
wne wayes, whertoze serueth the curate
but to teach them the right waye: wher
fore we're the þ holydayes made, but that
the people shald come þ lerne: Ar ye not

Holypday es.

Our sco
lemaſters
take grea
te wages
but teach
not.

Whyp the
preachers
are not
believed
when the
preache tr
outh.

The cura
tes knowe
not what we
or olde teſtament meaneþ, then do þ
curatcs

abominable þ scolemaſters, i that ye ta
ke so great wages, yf ye will not teach.
If ye wold teach how coulde ye do hit
so well þ with so great profit, as whe þ
laye people haue the scripture before th
em in their mother tonge? For then shul
de they se by the order of the texte, whet
her thou juggleſt or not. And then wol
de they beleue it, because it is the scriptu
re of god, though thy lyuinge be never so
abominable. þ where now because you
ur lyuinge, þ your preachinge are so con
trary, þ because they grope out in every
sermone your open þ manyſt lyes, þ sim
ill your insatiable coueteouſnes, they be
lieue you not, when you preach trouth.

To the reader f. xliii

a. Bibylle
meaneth

Turkes. Neither know they of any moa-
re then that they reade at masse/matene/ &
euensonge/which yet they vnderstode not.
Neither care they but euен to mumble
up so moch euery daye (as the ppe & pop-
ingay speake they wote not what): so fyl
their belyes with all. *But* thei wil not let
the laye man haue the worde of god in his
mother tonge/ yet let the prestes haue it/
which for a grete parte of them do vnder-
stonde no latine at all/but syng & saye/ &
patter all daye/with the lyppes only/ *The ppe*
at which the herte vnderstondeth not *stes. Brde*

Christ commaundeth to cherch the scri v^{er} *stode no*
ptures Jho. v. Though that miracles ba Latine
re recorde to his doctrine / yet desired he
no faith to be geuen ether to his doctrine *So* *cherch*
or to his miracles/without recorde of þ the script
scripture. Whē Paul preache. Act. v. vii. ures
þ other cherched þ scripturs dayly/whet-
ther thei were as he alleged the. Why sh-
al not I lypswyle se/ whether it be þ scri
pture that þ allegest: yee why shal I not
se þ scripture/ & þ cirstances/ & what go-
eth be forze & after/that I maye know wh-
ether thine interpretacio be þ right sence
or whether þ iuggest/ & drawest þ script
ture violently to thy fleshly purpose: or wh-
ether þ be about to teach me/or to disce-
gne me. Crist saith that ther shal come fa-
lse prophetes in his name & saye that th-
ei the selues ar Crist/that is/they shal so
þrea

To the reader

Ageneſt
Chriſt is
Knownen
By his de-
ades

A ſeveral
Kingdom

Severall
lawes.

What cri-
ſt loueſt
frely / the
Pope bin-
deſt to
ſlowe it
agayne
for mony

A ſecret
counſel

preach Chriſt that men muſt beleue in thiſ
in their holynes & thinges oþ their imagi-
nacion without gods woorde: yes & the
agenſt Chriſt oþ Antierist that ſhall come
is nothiſe but ſoþ false propheteſ/tha-
ſhall wiggle with the scripture / & begiſ
the people with false interpretacionſ/ſa-
all the false propheteſ/ſcribes & pharifeſ
did in the oide teſtamente. How ſhall I
knowe whether ye are that agenſt Chriſt
oþ false propheteſ oþ no/ ſeynge ye wyl
not let me ſe. How ye allege the ſcriptu-
reſ: Chriſt ſaith: by their deadeſ ye ſhall
knowe them. How when we loke on po-
ure deadeſ/we ſe that ye are all ſwozneſ
together / & haue ſeparated your ſelues fr-
om the laye people / & haue a ſeverall ki-
ngdome amouge your ſelues / & ſeverall la-
wes of your awne makyng/wher with
ye violently bynde the laye people that
neuer conſented to the making of them.
A thowſande thiſeſ ſoþbyde ye whiche
Chriſt made free / & diſpeneſ with them a-
gayne for mony. Nether is ther any ex-
cpcion at all/but lacke of money. ye haue
a ſecret councell by your ſelues. All oþ
no man yours. ye ſeke but honoure/rich-
es/promotion/succorite/ and to regne o-
uer all / & wil obye no man. yf the father
geue you ought of curteſie/ye wil copel
the ſonne to geue it violently whether he
wyll o-

To the reader f. xv.

W^ere in the
eit imagi
yes & that
hall come
eres/that
/ & begile
cions/sas
pharisses
w shall I
nst Christ
e ye wyl
e scriptur
s ye shall
ke on yo
sworne
elues fr
all hyn,
erall la
her with
ple that
f them.
e which
them a
ny exce
ye have
ll oth
we ye/
re/ rich,
egne o
father
l cōpel
ther he
wyll op

W^ell or not by craft of your awne lawes
These deades are agenst Christ

When an hole parysh of vs hyre a sco
lemaister to teach our chilidren/ what rea
son is it that we shulde be compelled to
paye this scolemaster his wages/ and he
shulde haue lycens to go whare he wyls
& to dwell in a nother contrey to leue o
ur chilidren vntaught? Doeth not the Po
pe so? Haue we not geuen vp our eyches
of clytes to one for to teach vs gods w
orde. And cometh not the Pope & cōpel
leth vs to paye it violently to them that
neuer teache? Maketh he not one + persoⁿ Person
which cometh neuer at vs/ yee one shall
haue. v. o^r. vi. o^r as many as he can get/ &
wottech oftentymes wher neuer one off
them sondeth. Another is made + bica
re/to whom he geueth a dispensacion to
go wher he wyl/ & to set in a ~~þ~~parish p^r
esse whiche can but mynister a sorte of do
me ceremonies. And he because he hath
most laboure/ & leest profit/polleth on his
parte/ & feittch here a masse peny/ there a
trencal/ yonder dirige money/ & for his b
eyderoule/ with a confession peny/ & soch
lyke. And thus are we neuer taught/ & ar
yet neuer helesse compelled: ye compoide
to hyre many costly scolemasters. These
deades are verely agenst Christ. Whal we
therfore iudge you by your deades/ as cr
ist comandeth? So are ye false proph
ets/

Hicar.
parish
prest.

To the reader

and the disciples of Antichrist or of age
nst Christ.

The sermons which thou readist in þ
Actes of þe apostles / & all that the apo
stles preached / were no doute preached in
the mother tonge. why the night thei not
be written in the mother tonge? As yf o
ne of vs preach a good sermon why may
it not be written? ¶ Hierom also trans
lated the Bible in to his mother tonge.
why maye not we also? Thei wil saye it
can not be translated into our tonge it is
so rude. It is not so rude as thei ar false
lyers. For the Greke tonge agreeth mo
re with the english then with the latyne.
And the þ properties of the Hebrew ton
ge agreeth a thousande tymes moare wi
th the englysh then with the latyne. The
maner of speaking is both ones so that in
a thousande places thou ne adest not but
to translat it in to the englysh woorde for
woorde / when thou must leke a copasse in
the latyne / & yet shalt haue moch woorke
to translate it wifasteredly so that it ha
ue the same grace & sweetnesse / sence & pu
re understandinge with it in the latynes
as it hath in the Hebrew. A thousande g
tes better maye it be translated in to the
english / then into the latyne. yee & except
my memory sayle me / & that I haue for
otten what I redde when I was a child
thou shalt finde in the englysh cronycle

how

The pro
perties of
the Hebrew
tonge ag
ree with
the engli
sh.

To the reader f. xvi.

how that kyng ^{Kynge} Adelstone caused the holy scripture to be translated into ^{it to} Englonde / how the prelates exhortid him thereto.

Moreover seinge that one of you ever contrary preacheith contrary to another. And whē preachin two of you mete / the one dispueth ^þ b̄a ge uelij with ^þ other / as it were two scoldes. And for almoche as one holdeth this Contraria doctoure ^þ another that. Due so oswelij ^þ docto- duns / another ^þ S. Thomas / another Bo. uirs nauetur / Alexader de Hales / Raymōde / Lyze / Hycot / Dobell / Holcott / Gorras / Crubet / Hugo de sancio Victore / de mo- te regio / de noua villa / de media villa / ad soch lyke out of nūbre. So that if ^þ hadd est but of euery auctor one boke / ^þ coud- est not pyle the vp in any ware house in Lōdē / ^þ every auctor is one contrary to an other. In so gret diuersite of sprites how shal I know who lyeth / ^þ who saith trou- ouch. Wherby shal I tric ^þ judge the? We rely by gods wordes / ^þ only is true. But how shal I the do whē thou wilt not let me le ^þ scripture: Maye saye th̄ i / ^þ scripture is so harde that ^þ coudest never unde- cled it but by ^þ dictours. That is I m- ult measure ^þ meteparde by the cloth. He re be twēty clothes o- diuers lengthes ^þ of diuers b̄redthes. How shal I be sure of ^þ length of ^þ meteparde by the? I suppose rather I must be first sure o- the length of the

To the reader

of the meteyarde / & therby measure / & iug
ge the clothes. If I must first beleue / & do
ctoure / then is the occoure first true / & þ
truethe oþ the scripture dependeth of hys
turneth / & so the truethe of god springeth of
the rotes the truethe of man. Thus Anticrist turni
of the tre th the rotes of the trees bywarde. What
bywarde is the cause that we dāne soms of Dīge
nes wozkes / & alowe some? How knowe
we that some is heresy / & some not? By þ
scripture I trowe. How knowe we that
S. Austyn (which is the best oþ one of þ
best that euer wrot apon the scripture)
wrot many thinges amysse at the begyn
nyng / as many other doctours do? Merely
by the þ scriptures / as he him self wel
perceaued afterwarde whē he loked mo.
are diligently apon thē / & reuoked many
thinges agayne. He wrotes of many thin
ges whē he vnderstode not when he w
as newly conuerted / yet he had thorow
ly sene the scriptures / and folowed the
opinions of Plato / and the commune p
susions of mans wysdome that were th
en famouse.

The scri
pture is
the triall
of all doc
trine and
the right
twich
fon

Philoso
phy

Aristoteles

They will saye yet moare shamefullly
that no man can vnderstonde the scriptu
res without philantia / that is to saye phi
losophy. A man must first be wel sene in
Aristotel yet he can vnderstonde the scr
ipture saye they.  Aristoteles doctri
ne

To the reader f. xvii

ne is/that the w^{or}lde was without begi
ninge & shalbe without ende/ & that y^e first
man never was & the last shal never be.
And that god d^eth al of necessite/ nether
careth what we do/nether will aske any
acomplices of that we do. Without this do
ctrine how coude we vnderstonde the **Scriptur^e**
scripture that sayeth/God created the w^{or}lde.
w^{or}lde of noug^t/ & god w^{or}keth all thinge
of his fre will & for a secret purpose/ & th^t
at we shall all rysse agayn/ & that god wil
hauen acomplis of al that we haue done i
this lyfe. **A**ristotle saith. G^en^e a man a **A**ristotels
lafe & he hath power of him selfe to do
o^r fulfill the lafe & becometh righteous
with w^{or}king righteously. **B**ut **P**aul ad **P**ans.
al the scripture saith/that the lafe doeth
but vter synne only & helpeth not. **N**ether
hath any man power to doo the lafe
till the spr^eit of god be geuen him th^t
we faith in **C**hrist. **I**s it not a madnes th^t
en to saye that we coude not vnderstonde
the scripture without Aristotle? **A**ristot^e
les righteousness & all his vertues spring
of a mans fre will. **A**nd a turke & euery in
fidele & idolater maye be righteous & ver
tuous with that righteousness & those ver
ties. **M**o^reover Aristotle felicite & bles
sednes stondeth in auoyding of al tribula
tions & in riches/health/honour/worship
frendes & auozure/whiche felicite please
th^t our spiritualtie well. **N**ow without
Schel &

To the reader.

these & a thousand soch like poyntes couldest thou not vnderstāde? scripture / w
sayeth that rightheousnes cometh by crist
& not of mans wil / & how that vertues ar
þ frutes & þ gifte of gods sprite / & that crist
blesseth vs in tribulacions / persecucion /
aduersite: How / I saye / coudest thou vn-
derstonde the scripture without **P**hil
osophy / in as moch as **F**Paul Lolloll
swarned them to beware lest any man sh-
uld spoyle them (that is to saye / robbe th-
em of their faith in Crist) thozow Philo-
sophy & disceyfull vanytes / & thozow
tradicions of men & ordinances after
world / & not after Crist:

By this meanes then / thou wilst that no
man teach another / but that every man ta-
ke the scripture & lerne by hym selfe. Ma-
ye verely / so saye I not. **F**Neverthelesse
seyng that ye wil not teach / yf any man
churche for the trueth: & reade the scripture
by hym selfe desiringe god to open the d-
re of knowlege to him / god for his tru-
hes sake wil & must teach him. How be it
my meaninge is that as a master teacheth
his prentyse to know all the poyntes of
the meteyarde / first how many enches / ho
we many fote / & the halfe yarde / the qua-
ter & the nayle / & then teacheth him to me-
te other thinges therby: * euen so wil I
that pe teach the peple gods lawe / & wha-
chinge. obedience god requireth of vs to father
mother

Hscri
pture.

Phi-
losophy.
FPaul

When
no man
will tea-
ch. yf he
desire g-
od wil te
ach.

* The or-
der of te-
achinge.

To the reader f. xviij

mother/master/lorde/kinge/ & all superio-
urs/ & with what frendly loue he comm-
underth one to loue another. And teach the
to know that natural venome & byyth po-
yson/which moueth the very heries of vs
to rebelle agenſt the ordinaunces & wyll
of god/ & proue that no man is righteous
in the sight of god/but that we are all da-
ned by the lawe. And then (whē thou ha-
ſt meked them & feared them with the la-
we) teach them the testamente & promises
which God hath made to vs in Ch̄riste/ &
how mercyfull & kynde he is / & how mo-
ch he loueth vs in Ch̄rist. And teache the
the principles and the grounde of the fa-
ith/and what the sacramentes signifie/ & d
then ſhall the ſp̄ite worke with thy p̄es-
achinge and make them feale. Do wolde
it come to pasſe/that as we know by na-
turall witte what foloweth of a true p̄i-
ciple of naturall reason:even ſo by p̄in-
ciples of the faith and by the playne ſcrip-
tures & by the circumſtance of the teſteſ
ſhuld we iudge all mens expoficion & all
mens doctrine/and ſhuld receaue the best
and refuſe theworſt. I wolde haue you
to teach them alſo the properties and ma-
ner of ſpeakinges of the ſcripture/ & how
to expounde prouerbes and ſimilitudes.
And then yf they goo abroade and wal-
ke by the feldes / and medowes off all
manner Doctours / and Philosophers

L.ii. they

To the reader.

thei coude catch no harme. Thei huld
scerne the popson from the hony / & bring
whom nothing but that which is holssom

The dis-
order of
froward
order off
our scole
men.

The scol-
le doctri-
ne/as th-
ey call it
corrupt-
eth þ ind-
gement.
es of po-
uth

Dream-
es

Scole di-
nitic

But now do ye cleue contrary. Ye dri-
ue them from gods worde ad will let no
man come thereto/vntyl he haue byn two
yeres masters of arte. First thei noseil th-
em in sophistry & in benefundatū ✕ And
ther corrupce thei their iudgmentis with
apparente argumentes / & with alleginge
to them textes o/ logycke/ of natural phi-
lautia/of metaphisick / & moral philosop-
hy / & of al maner bokes of Aristotle / & of
al maner doctours whiche they yet never
sawe. Whoreouer one holde ih this / anoth-
er that. One is a reall / a nother a nomin-
all. What wonderfull ✕ dreaines haue th-
ey of their predicamentes/vniuersales/su-
conde intencions / qui dities hec scities /
relatities. And whether species fundata
in chimera be vera species. And whether
this ppsilicione be true non ens est aliquid
N herber ens be equiuocum o/ vniuocum
Ens is a boyce only saye some. Ens is v-
niuocum saith another & descendeth into
ens creatum & into ens increatum per mo-
dos intrinsecos. When they haue this wi-
se brauled viii. o/ xii. o/ moo yeres after
that their iudgmentes are utterly corru-
pt: then thei beginne their Deuinite .
Not at the scripture: but every man take-
th a sondry doctoure/ which doctours are

as son

To the reader. f. xix

as sondry & as dyuers / the one contrarie is thei al
to the other / as ther ar diuers fations ad agree / th.
monstrous shappes / none lyke another / a
monge our sectes of religion. Every reli-
gion / every uniuersite & almost every man
hath a sondry diuinite. Now whatsoeuer
opinions every man findeth with his do-
ctoure / that is his gospel / & that only is tr-
ue with him / & that holdeth he al his lyfe
longe / & every man to maintene his docto-
ure withal / corrupteth the scripture & fal-
cionereth it after his awne imaginacion / as
a potter doeth his claye. Of what texte þ
þrouest hell / will another þroue purgato-
ry / another lymbo patrum / & another the
assumption of our lady: ad another shall
þroue of the same texte that an ape hath
atayle. And of what texte the graye freer
þroueth that our lady was without origi-
nall sinne / of the same shal the blacke fre-
er þroue that she was conceyued in origi-
nall sinne. And all this do they with apa-
rente reasons with false similitudes & ly-
kenesses / & with argumentes & persuasidys
of mans wisdome. Now ther is no other ke them
divisio or heresy in the wold / saue mas from w^h
wisdome / & when mans folysch wysdome o^m he h^{is}
interpreteth the scripture. Mans wido ill.
scatereth / diuideth & maketh sectes / whi.
le the wisdome of one is that a whyte co-
te is best to serue god in / & another saith
a blacke / another a grey / another a blew: Cotes

L iii Ind

To the reader.

place.

One reli-
gio is ho-
lyer then
another.

¶ Ma-
ns wisd-
ome is
ydolatri-
¶ wh-
at god is

And while one saith that god will heare
your prayer in this place / another saith i
that place: And while one saith this pla-
ce is holier / & another that place is holi-
er / & this religion is holier then that / &
this sainte is greater with god then that
& an hundred thousand lyke thinges. ¶ Has
¶ wisdom is playne ydolatri / neither
is ther any other ydolatri then to image
of god after mans wyldome. God is
¶ not mans imaginacion / but that only w
he saith of him selfe. God is nothinge but
his lawe & his promyses / that is to saye / th
at which he biddeth the do and that whi-
ch he biddeth the beleue & hope . God is
but his woorde: as Christ saith Iohn. viii.
¶ I am that I saye to you / that is to saye
that which I preach am I. ¶ My woordes
are spryte & lyfe. God is that only which
he testifieth of him selfe & to imagen any
other thinge of god then that / is damnable
ydolatri. ¶ Therfore saith v. cxviii. psal.
happy ar they which cherch the testimo-
nies of the lorde / that is to saye / that whi-
ch god testifieth & witneseth to vs . But
how shal I that do when ye wil not let
me haue his testimonies or witnesse in
a tonge which I understande: Will ye re-
sist god: Will ye forbidde him to geue his
spirit to the laye as wel asto you: hath
he not made the english tonge: why forb.
ydde ye him to speake in the english ton-
ge then

To the reader. f. x.

ge then as wel as in the latyne:

Finally that this threteninge & forbyd
dinge the laye peple to reade the scripture
is not for loue of your soules (which ther
care for as the fore doeth for the gyse) is
evidente & clerer then the somme/ in as mo-
ch as they permitte & suffre you to reade

¶ Robynhode & beuise of Hamptō/ Her Reade
rules/ Hector & Troylus with a thousan hat thou-
de Histories & fables of loue and wante wylt/pe-
nes & of rybaudry as sylthy as herte can a saye w.
thynke / to corrupte the myndes of youth hat thou
with all / clene contrary to the doctrine wylt sa-
ue of crist & of his apostles. For Paul ephe. ne the tra-
v. sayth: se that fornicacion & all vncle-
nes or couetousnes be not once named am-
ong you/ as hit becometh sayntes: nether
fylthines/nether folysch talkinge/ nor ge-
stinge which are not comly. For this ye
know that no whoremōger other vncle-
ne person or couetous persone (which is
the worshipe of images) hath any enhe-
ritance in the kyngdom of crist & of god
And after/sayeth he/ thozow soch thinges
es cometh the wrath of god apon the chil-
dren of vnbelyfe. Now seing theri permi-
ttee you freely to reade those thinges whi-
ch corrupte myndes/ & robbe you of the k-
ingdome of god & crist / & bringe v wrath
of god apon you/how is this forbydding
for loue of your soules?

A thousande reasons moo might be ma-

de(a)

To the reader.

deCas thou maist se in paraclesis Crasmi
& in his preface to the paraphrasis of Wa
thew to which thei shulde be compelled
to holde their peace / or to geue shamfull
answars. But I hope that these are suf
ficient to them that thirst the trueth. God
for his mercy and trouth shall well open
them mooye and other secretees of his
Godly wisdome / yf they be dilig
ent to crye vnto him / with
grace graunte
God.
A M C R.

The Prologue unto f. xxi the Boke.



¶ as moche as oure holy
prelates & our gostly reli-
gious, whiche ought to de-
fende gods wozde / speake
ewyll of it & do al the shas-
me they can to hit / & rayle
on it & bere their captiues
in honde that it causeth insurrection & te-
acheth the peple to disobeye their heedes
& gouerners / & moueth the to rysse agenste
their princes & to make all come & to ma-
ke hauoke of other mens goodes. Therfo-
re haue I made this lytle treatyse that fo-
loweth contayning al ~~of~~ obedience th. The obe-
dience of god. In which whosoever reade
thit shal easly perceave / not the contra-
ry only & that they lye: but also the very
cause of soch blasphemy & what sterckth th is not he
em so furiously to rage & to belye in trueth

¶ How be it / it is no newe thinge to the re. for
wozde of god to be rayled vpon / nether is ^{they are} not of g.
this the first tyme that ypocrites hane al-
tribed to gods wozde the vengeance w. od But
herof they them selues were ever cause. of their
¶ For the ypocrites w their false doctr a wne fa-
ine & ydolatrie hane evermore lade þ wȝ- ninge.
ath & vengeance of god upon the peple /
so soze that god coulde no lenger forbere The ypo-
noȝ differ his punyshment. Yet god / whi. crites þ. a-
ch is alwayes mercifull / before he wolde ye that
take

The Prologue unto

to gods take vengeance/hath ever sente his trai
woerde w prophetes & true preachers/to warne the
hich they people that they might repente. But the
the selu, people for the most parte & namely v hei
es ar can des & rulers thowzow comforze & persuadi
se of ge of the ypocrites/have ever waxed mo,
God wa are harde herted then before/ & have per
rneth per secuted the woerde of god & his prophetes
he stryke.

¶ whe Then God which is also righteous/hath
god pun. allwayes poured his plages apon the w
yfseth v out delaye. ¶ which plages the ypocri
ydolatry tes ascribe to gods woerde sayenge. se wh
of the pp at myschew is come apon vs sens this n.
ocrites/ ew lerning come vp & this new secte ad
then saye this new doctrine. This seist v Hierem,
thei/that xliv. wherc the peple cried to go to their
new ser- oide ydolatry agayne sayeg: sens we left
ninge is it/we haue bynne in all necessite & haue
cause th. bynne consumed with warre & hongre.
eroſ.

¶ Christ lawe/ordinances & testimonies. ¶ The
was acc. scribes & the pharises layd also to Christ
used of in es charge Luke. xxii. that he moued v pe
surreccio ple to sedicio. And said to Pilate/we ha
ue foude this felowe perverting v peplic
a forbidding to paye tribute to Cesar/ ad
caith that

the boke f. xxi

that he is crist a kinge. And againe in the same chapter / he moueth the people (said they) teachinge thow out all iury & be-
gan at Galile even to this place. So lyke
wyle layd they to the Apostles charge / as
thou mayst se in the Actes. Haynte Lyp-
riane also & S. Bustyn & many other nide
made workes in defence of the wozde of
god agenst soch blasphemies: So that th-
ou mayst se / how that it is no new thinge
but an olde & accustomed thinge / with the
ypocrites to wite Gods wozde & v true
preachers of al the myschew which the-
ir lyngre doctrine is the very cause of &

Never the later in very dede / after the
preachinge of gods wozde / because it is
not truly receaved. God sendeth grete trou-
ble into v wozde: partly to auēge hi self
of v tyrauntes & psecuters of his wozde &
partly to destroy those wozldy peple v
make of gods wozde nothing but a cloke
of their fleshly libertie. Thei are not all
good that folowe the gospel. Crist Mat.
xiiij. lykeneth the kingdome of heuen to a
nette cast in the see that ketcheth fisthes
both good & bad. The kyngdome of heuen
is the preachinge of the gospell / to which
come both good and bad. But the good a-
re few. Christ calleth them therfore a lit-
tle flocke. Luke. xiiij. For they are ever few
that come to the gospell of a true entente
sekinge therin nothinge but the gloriy and
praye

The Prologue vnto

praye of god & offering them selues frei-
ly & willingly to take aduersite with crist
for the gospels sake & for beringe recorde
to the trueth that all men maye hears it.
The greatest nombre come & euer came &
folowed even Christ him selfe for a world
ly purpose. As thou maist well se (Iohn
vi.) how that almost fyue thousand folo-
wed Christ & wolde also haue made him
a kyng/because he had well fed the. Wh-
om he rebuked sayeng:ye seke me not be-
cause ye sawe the miracles: but because
ye eate of the bred & were filled/ & droue
the awaye frō him with harde preaching

Euen so now/as euer) the most parte se-
ke libertie. They be glad when they
here the vnsaciable couetousnes of þ spi-
ritualtie rebuked: When thei heare their
sallheed & wiles vtered: When tyzanny
& oppression is preached agenst: When th-
ey heare how kynges & all officers shulde
rule christenly & brotherly & seke no oth-
er thinge sauie the welch of their subiect-
es: & when they heare that they haue no
soch autorite of god so to pylle & polle as
they do & to reyse vp taxes & gatheringes
to mayntene their fantasies & to make w-
ars they wote not for what cause. And
therfore because the heedes wil not so ru-
le wil they also no lenger obeye/but resi-
ste & rise agest their euyl heedes. And one
wiked destroyeth another. Yet is Gods

wo^rd

Libertie

God dest.
ropeth c-
ne wiked
with an-
other

the boke f. xxiii

wolde not the cause of this neither yet þ Gods w;
preachers. For though that Chriſt hiſelf orde is
caught al obedience how that it is not la not the
wful to resist wronge (but for the officer cause of
that is apointed thereto) & how a man must cwell
love his very enimy & pray for the that þ
secute him & biesse the that curse him/and
how that all vengeance must be remitt-
ed to god/ & that a man must forȝeue yf he
wilbe forȝeuuen of god. yet the people for
the most parte receaued it not. They we
re euer redy to ryse & to fight. For euer
when the scribes & pharises went about
to take Chriſt they were afrayd of the pe
ple. Not on the holy day (said thei Mat.
xxvi.). lest any rumoure arise amonge the
people. And Mat. xxii. Thei wolde haue ta
ken him, but thei feared the people. And
Luke. ix. Chriſt asked the þ pharises a que
tion to whiche thei durst not answere/leſt
the people shuld haue stoned them.

Last of al for almoch as the very disci
ples & apostles of Chriſt after so longe he
aringe of Chriſtes doctrine were yet re
dy to fight for Chriſt cleane agest Chriſt
es teachinge. As Peter (Mat. xxvi.) dre
we his ſword but was rebuked. And Lu
ke. ix. James & Ihon wolde haue had fy
re to come fro heuen to consume the sam
aritanes & to auenge the iniury of chriſt:
but were likewise rebuked / yf Chriſtes
disciples were so longe carnal what wo
der is it

Chriſtes
disciples
were so n
ge weake
and wo
ldly my n
ded

The Prologue to

W^ere is it yf we be not all perfecte the first
The pop^{pe} daye: y^e in as moch as we be taught ent
is doctri^{ne} of very babes/to kyl a turke/to flee a iew
ne cause, to burn an heretike/to figh^t for the libe
t^{ies} & right of the church as they cal it: y^e
maunde, & in as moch as we are b^orught in belefe:
th^e murt^h y^f we shede the bloude of our euen Chri
st. I^tten or y^f the sonne shede the bloud of his
father that begate him/for the defence/n
ot of the popes godhed only/but also for
what soeuer cause it be/ y^e though it be
for no cause but that his holynes comma
deth it only/that we deserue as moch as
Christ deserued for vs when he died on the
crosse: or y^f we be slayne in the quarel th^e
at our soules go/naye flye to heuen / & be
there yet our bloude be colde. In as moch
(I saye) as we haue sucking in soch blou
dy imaginacions into the botome of oure
hertes euē with our mothers milke/ & ha
ue be so longe hardened therin/what wo
der wer it/ y^f while we be yet younge in
Christe / we thought that hit were law
full to figh^t for the truc^h word of god: Y^e
& though a man were thoro^wly persuaded
that it wer not lawfull to resist his kinge/
thoughe he wold^e wrongfully take a
waye lyfe & goodes: Yet might he thinke
that it were lawfull to resist the ypocrit
es & to rysle/not agest his kinge: but with
his kinge to deliuer his kinge out of bon
dage & captiuite/wherin þ^e ypocrites hol
de him

the boke F. xxxiiii

be hi syngles & falsheed/so that no man
maye be suffred to come at him to tel him
the trouth

This seist thou/that it is þ bloudy docte-
rine of the Pope which causeth disobedie-
ce/rebelion & insurrection. For he teach-
eth to fighthe & to defende his tradicions &
whatsoever he dreameþ with fice/water
& swerde & to disobeye father/mother/mas-
ter/lorde/synginge & Emperour: ye & to in-
uade whatsoever lode or nacion that wo-
ul not receave & admittē his godheed. Wh-
er þ peasable doctrine of Crist teacheth
to obeye & to suffre for þ woerde of god &
to remit þ vēgeānce & þ defense of þ wo-
de to god whi is mighty & able to defende it
þ also as sone as þ woerde is once openly
preached & testifield or wittnesed to þ w-
orlde & whē he hath gēne thē a season to
repēt/is redy at once to take vēgeānce of
his enemies & shoteth arowes whi hecdes
dipt in dedly poysone at thē & poureth his
plages fro heuē dounē apō thē & sendeth
thē moze & pestilēce amōge thē & sinketh
þ cities of thē & maketh þ erth swalow
thē & cōpaseth thē in their wiles & take-
th thē in their awne trappes & snares &
casteth them into the pitte whi they digg-
ed for other men/and sendeth them a da-
synginge in the heed and bterly destroyeth
them with their awne sotte cowncell.
þ prepare thy mynde therfore unto this
lytle

The Prologue to the boke

How a
man oug-
ht to beh-
ave hym
selfe in
readinge
of docto-
ries and
also in þ
scripture

little treatise a rede it discretly a iudge it
indifferently a when I allege any scrip-
ture loke thou on the texte whether I in-
terprete it right / which thou shalt easely
perceave by the circumstance a processe of
the y; thou make crist the foundaciō and
ground a byld al on him a referrest all to
him a findest also that the exposition ag-
reeth to the comen articles of the faith a
open scriptures . And God the father of
mercy whch for his trueth sake reyled on
re sauadore Crist vp againte to iustifie vs
geue the his sprite to iudge what is righ-
teous in his eyes a geue the strength to a-
byde by it a to mayntene it with all paci-
ence and longe suffringe / to the ensample
a edifieng of his congregacion
and glorie of his name .

A M C R .

f. xv

The obedi-

ence of all degrees proued
by Gods wōde and firs t of chil-
dren vnto their elders.



God (which worketh all
in all thinges) for a se-
cret judgement and pur-
pose / and for his godly
pleasure prouided an h-
oure that thy father and
mother shuld come to ge-
ther / to make the chōdōw them. He was
present with the in thy mothers wombe
and facioned the ad bretherd lyfe into the
and for the greate loue he had vnto thes
prouided milke in thi mothers brestes for
the against thou were boorne: moved also
thy father and mother ad all other to lo-
ue the to pitie the and to care for the
And as he made þ chōdōw the / so hath he
cast the vnder the power ad auctorite of
them / to obeye and serue the in his stede Our fa-
lāyenge: honour thy father and mother. Hers and
Geo. x. Which is not to be vnderstode in mothers
bowinge the kne & puttinge of the cappe are to be
only / but that thou loue them with al th. in Gods
me herte and feare and drede them & wa. stede
þe on their commayndementes and scke

D theyz

Of children unto

their worshippe / pleasure will & profit
in all thinges / & geue thy life for the con-
tinge al the worthy of al honoure / rememb-
inge that thou art their good & possession /
& that thou swest to the thine awne selfe
& all that thou art able / bee & more then
thou art able to do.

What we
do to our
fathers &
mothers
tht we
do to god

Markellond also that whatsoeuer thou
doest to the (be it good or bad) thou doest
to god. When thou pleasest them thou ple-
asest god: when thou displeasest them
thou displeasest god: when they are angre w
the God is angre w the / neither is it pos-
sible for the to come to the fauour of god
againe / no though all the angels of he[n]d
praye for the / bvrpl thou have submitted
thy selfe to thy father & mother agayne .

The re-
warde of
obedie-
nce.

If thou obeye (though it be but carnal-
ly) eyther for feare / for vayne gloriy or pa-
fit / the blesinge shalbe longe lyfe upon þ
erth. for he saith / honour thy father and
mother / that thou mayst lyue longe upon
þerth. Exo. xix. Contrary wise if thou
ou disobeye the / thy life shalbe shortened
upon the erth. for it foloweth. Exo. xxi.
He that smytleth his father or mother shal-
be put to deeth for it. And he that curs-
eth / that is to saye / rayleth or dishonour-
eth his father or mother with opprobri-
ous wordes / shalbe layne for it. And de-
tute. xxi. If any man have a sonne stobur-
we / a disobedient w hereth / nor the boycs
of his

The re-
warde of
disobed-
ience.

their elderg F. xvij.

of his father & þ voynce of his mother / so
that thei haue taught hi nurroure & he re-
gardeþ thei not / thei let his father & moth-
er take hi & bryng hi forth to the semo-
uts or elders of the cite & to the gate of þ
same place. And let thei lape to þ semours
of that cite: this oure sonne is Roburme &
disobedient. He wil not heare to our voy-
ce: he is a rioter & a drôkerd. Thei let al þ
me of that cite lione hi w stones to deeth
so shal ye put away wickednesse frô amog
you & all Israeli shall heare & shall eare
And though that þ cōpetall officers (to
their awne dānaciō) be negligēt in puny-
shinge soch disobedience (as the spiritual
officers are to teach it) & wylke at it or lo-
ke on it thozow the fingers: yet shal thei
not scape vnpunished. If or þ vēgeānce of ^{God and}
god shal accōpanie thei (as þ maile be deu. geth diso-
xviii.) With all misfortune & euill lucke bedience
& shal not departe frō them vntyl thei be him selfe
murdred/drounde or hāged/ either vntyl though
by one myschance or another thei be at the office
serly brought to nought. Vee & the swyl, et wylle
be oftentymes hāgeth many a mā for that not
thei never deserved / but god hāgeth them
because thei wolde not obey & herken to
their elders: as þ cōsciences of many wel
lunde whē thei come to þ galowes Ther
can thei preach & teach other / that w thei
them selues wolde not leue in season

The marpage also of the childefn per. Marlage

D. i. i. regneth

Of children unto

teyneth to their elders / as thou mayst se. i Corith. viij. and shew out all the scripture / by the auctorite of the said commaundement / childe obeye father & mother. Which chinge the hech & gentils hant & yet kepe & to this daye kepe / to the great shame & rebuke of vs Chisten: in as moch as the weddinges of our virgins (shame it is to speake it) ar moare like to the faute of a biche / then the marienge of a reasonable creature. Be not we dayly. in oij. iij. caenginge one woman before the commissary or officeall / of wch not one hath the consent of her father ar d mother. And yet he that hath most money / hath best right and shall haue her in the despite of all her frendes & in diuinance of gods ordinances

Moreover when she is geue by the iudge to the one partie & also maried euē then oftertimes shall the contrarie partie sue before an iher iudge or an other that succeedeth the same & for money denouze her againe. So shamefull doeth the contousnes & ambition of our prelates moke with the lawes of god. I passe ouer w silence how many yeres thei will prologe the sentence with cauillacions & subteltie / if they be well moneyed on both parties / if a damsell promise. iij. how shamefull counsell thei will geue the secōd side / saye

Sete her with ch. side / saye

their elders f. xxij.

grate vnseparabile matrimonio for after thei so f
thou art lawfully marped at the comma. hall thy
undemente of father & mother & with the cause be
consent of all thy frendes. Yet if thou best
wilt be desygnesd like vnto one of them & ¶ God
swere obedience to their tradicions/ thou
mayst disobeypre father & mother / breake
the othe which thou hast sworne to God
before his holy congregacion & with d
sw loue & charite the hies of gods com
maundementes and that dutye and serui
ce which thou owest to thy wyrfe. wher
of Christ can not dispence with the. For
Christ is not agaist god/but with God
& came not to breake gods ordinaunce
but to fulfill them. That is he came to
overcome the with kidnes & to make the
to do of very loue the thinge whch the la
we compelleth the to do . For loue only
and to do service to thy neyghbour is the
fulfillinge of the law in the sight of God
To be a monke or a frere/ thou maist th
for sake thy wife before thou hast lyne h
her/but not to be a seculer prest. ¶ And
yet after thou art professed/the Pope so
money will dispence with the/ both so
thy cote & all thy obedience/ & make a see
uler prest of the: likewise as it is simony
to sell a benefice(as thei call it)but to re
signe apyn a pencion & the to redeme the
same/is no simony at all. Oh craftie iug. Buggles
glers & mockers with the worde of god. rs.

D.ii.

¶ The

Money
maketh
marcha
undice

The obediencie of woyues

to their husbandes



After that Eve was deceaued of þ serpet / god said to her Gen. iii. The lust of appetite shal per tayne to thi husband & he shal rule the qz raigne ouer þ. God w created the womā knoweth w.

hat is in that weake w. sel (as Peter cal leth her) & hath therfore put her under the obediencie of her husband to rule her ludes & wantid appetites. Peter. 1. pet. iii. exhorteth wifes to be in subieccio to their husbands / after the ensample of the holy wemen wh in old tyme trusted in god / as Sara obeyed Abrahā & called hi lord.

which Sara before she was maried was Abrahās sister & equall w hi: but as sone as she was maried was in subieccio & became without comparison inferior.

For so is the nature of wedlocke by the ordinaunce of god. It wer moch better that our wifes folowed the example of the holy wemen of old tyme in obeyng their husbands / the to worshipp the w a pater noster / an Ave & a Credo / or to sticke upp candels before their images. Paul ephe. v saith: wemen submitte your selues to your swone husbandes as to the lord. For the husbande is the wifes heid even as Christ is the heid of the congregacion. Therfor as the

Maria.
ge astere-
th the de-
gre of na-
ture.

to their husbands f. xxiij

as the congregaciō is in subieccō to ch. likewise let wifes be in subieccō to th. eir husbands in al thīges. Let the wome therfore feare her husband as Paul saith in the said place for her husband is to hit in the led of god/that she obeye hi & wa. yte on his comandments. And his comand. The būfa. tements ar gods comandments. If she ther. bande is rōre grudge agens him or resile him she to the w. grudgeth agens god & resileth god ife in gos. ds stede

5 The obediēce of

seruautes to their masters

Seruautes obeye your carn. al masters to feare & trebling in singlenesse of yourre hertes as to crist: not to seruice in h. eye sight as men pleases: but as the seruautes of crist/doing the wōl of god fro the herte to good wil/ent as though ye served the lōrd & not me. eph. vi. 5.1.pet.ii.seruautes obey your masters to al feare not only if thei be good & courteous:but also though thei be frowarre:for it cometh of grace if a man soz consciēce toward god endure grette sufferinge wōzōgfullly for what prayse is it if wōl ye be buffeted for your fautes/ye take it paciently but if wōl ye do wel/ye suffer wōzōge & take it paciently/this is ther thāke in god Here to verely were ye called. For crist also suffered for our sakes leuigēs an ex. ghe to folowing

Seuauntes to their mast.

loue his steppes. In what soever kynde
therfore thou art a seruaunte / during the
tyme of thy copenauntes / thy master is to
ster is to the in the stede & rowme of god & god the
the serua rowm him fedeth the / clotheth the / ruleth &
unt in g. lerneth the / his commaundementes are
ods stede gods commaundementes & thou oughtest
to obeye him as god / & in al thinges to se-
ke his pleasure & profit. For thou art his
good & possession as his ore or his hoalle
in so moch that whosoever doth but des-
re the in his herte from him without his
loue & licence is condemned of god / whi-
ch layeth Cro. xx. se thou once couet not
thy neyghbours seruauntes

Dur spi.
ritualistic
receptio
mens ser
uauntes
not to ho
noure g.
od but th
ere tradi
cions & d
ceremon
ies only.

Christes sent of the master.
doctrine
a popes
differ

Paule the Aposle sent home Ones
mus unto his master (as thou readest in
the pistle of Paule to Philemon) In so
moch that though the layd Philemon w
his seruaunt also was couerted by Paul
& owed to Paul & to the word that Pa-
ul preached / not his seruaunte only / but
also him selfe: yee & though that Paul w
as in necessite & lacked ministers to minis-
ter to him in the bondes whiche he suff-
ered for the gospels sake: yet wolde he not
retayne the seruaunt necessary to the fur-
theraunce of the gospel without the co-
sent of the master.

Whow soe differeth the doctrine of
Christ and his Aposles from the doc-
trine of the Pope and of his Aposles.

Of subiectes to prin. f. xxix

¶ For if any man will obeye nether 3f thi m-
father nec mother / nether lorde nor ma- after pce-
ster / nether kyng nor prince / the same ne ase the n-
derh but only to take the marke of the b- of share
eell / that is / to shane him selfe a monke / a hi self a
frere or a prest / and is then immediatly monke a
free and exempted from all service & obe- frere or a
dience due to man. ¶ He that will ob- prest.
eye no man (as they will not) is most ac- ¶ To
ceptable vnto them. The moare disobe- obeye no
dient that thou arte to gods ordinances man is a
the moare apte & mete arte thou for the sacerdotal
ihs. Nether is the professinge / bovinge spiritual
and sweringe obedience unto their ordi- things
naunces any other thinge / then the defi-
enge / denienge & forsweringe obedience
to the ordinances of god.

The obedience of Sub- iectes unto kynges princes and rulers.

The xiii. chapter of Paule to the Rom.



¶ Every soule sub-
mit him selfe to the
ancrostie of the hi-
er powers. Ther is
no power but of ga-
od. The powers th-
at be / are ordyned
of god. Who so ever
therfore refuseth &
pomy

Of Subiectes

power resisteth the ordinance of god. The i that resist shal receave to them self damnation. For euclars are not to be setted for good workes but for euell. Wilt thou be without feare of the power? Do well the & so shal i be praysed of the same. For he is the minister of god so; thy swelch. But & yf & do coupl the feare. for he bareth not a swerde for nought. For he is the minister of god; to take vengeance on the that do coupl. Wherefore ye must needs obey not for feare of vengeance on ly: but also because of conscience. Even for this cause paye ye tribute. For they are gods ministers/ seruynge for the same purpose.

Give to every man therfore his dutye; Tribute to whō tribute belongeth; Cull om to whom custom is due; feare to whō feare belongeth; honour to whom honour perteyneth. Owe nothinge to eny man but to loue one another. For he that loueth another/fulfilleth the law. For the se comandementes: Thou shalt not comit aduontry; Thou shalt not kyl; Thou shalt not steale; Thou shalt not beare false witness. Thou shalt not desire: & so forth yf there be eny other comandement are all comprephended in this saynge: Loue thine neghbour as thi self. Loue hurteth not his neghboure: therfore is loue p fulfillinge of the lawe

to princes f. lli.

So a father over his childre is both lord & iudge for biddige that one brother auēge hi self of another/but (if any cause of strife be betwene the) will haue it brought to hi self or his assignes to be iudged & corrected: so god forbiddeth that me to auge the selues & taketh his cōzite & office of auēginge to hi selfe sayenge: vēgeānce is mine & I wil rewarde: deut. xxiiij. Yf certe Paul allegeth Ro. xiiij. For it is impossiblie that a man shuld be a righteoⁿ an egal or indifferēt iudge i his awne cause/lustes & appetites so blide vs Moreouer whē þ anēges thi self/þ mak- est not peace/but sterest vñ moare debate

God therfore hath geue lawes to al na-
tions & in al lōdes hath put kinges/gou-
erners & rulers in his awne stede to rule v-
woylde thoroþ the. And hath comānded
all causes to be brought before the/ as þ
readest Cro. xxij. In al causes (saith he) of
injury or wronge/whether it be ore/asse/
shepe or vesture/s or any lost thīge vñ an-
other calengeth/let the cause of both par-
ties be brought to the gods/whō the gods
cōdene the same shall paye double to his
neighbour. Marke /the iudges are called Judges
gods in the scriptures because thei ar i g. ar called
ods rofome & execute vñ comāndemētes of Gods.
god. And in another place of the said ch.
apter Moses chargeth sayenge: se that þ
cōple

Of Subiectes

.. rayle not on the gods nether speake
.. of the ruler of thy people. Whosoever
.. erfore resisteth the resisteth god (for
.. are in the towme of god) & they that
.. he shall receave their damnacion.

Soch obediēce to father & mother
ster/husbādē/empersur/kinge/lordes
lers requireth god of al naciōs/pee of
very turkes & infideles. The blesſing
rewarde of the that kepe the/s is the li
this worlde as y readest Lev. xviij. B
my ordinaūces & lawes / w if a mā
he that lyue therin. Wexte Paul reb
eih Rom. x. puninge therby that the
coulnes of the lawe is but worldly/
rewarde therof is the lyfe of this wo
And the curse of the that breaketh th
is the losse of this lyfe: as thou seist
punyment appointed for them.

And whosoever kepereth the lawe/w
ther it be for feare/for vayne glorie or
fit/though noman rewarde him/yet si
god y blesse him abundātly & sende
worldly prosperite/as y readest Deu
xviii. what good blesſinges accompa
y hepinge of the lawe/ & as we se the
kes ferre excede vs Christen men in
ordāly prosperite for their iust keping
theit temporall lawes.  Likewise

God ough no mā puny he the breakers of
auengeth lawe/yet shall god sende his curses a
al obedi. them ypl thei be viterly brought to n

Blessing

Curſe

God re.
wardeth
al obedi
ence: tho
ughe no
man else
do.

God ough no mā puny he the breakers of
auengeth lawe/yet shall god sende his curses a
al obedi. them ypl thei be viterly brought to n

es

to princes f. xxxi.

it speake euill
þo soever th.
god (for they
þey that resi-
uacion.

þ mother / ma-
ge / lordes / w-
os / yee of the
þe blesſinge /
þis the life of
ii. x. viii. keþe
it a mā keþe
þauil rehers-
at the right
orldly / þe
þis wozd.
aketh them/
u leſt by þ
em.

lawe / whē,
þlozie / oþ p-
m / yet shall
þe ſende him
þe Deute-
ccompany
þe the tur-
nen in þe
þe pking of
þe wile th-
ers of the
þe ſes apon
þe to nou-
ght as

gic as þe readest most terribly euuen in the erice / tho-
ſaid place

þether maye þe infirioþ person attenge
him ſelf apō þe ſuperior or violeþly reuift
hi for whatſoever wȝōge it be. If he doo
he is condēned in þe de doinge: in as mo-
ch as he taketh apō hi that wȝōgeth to
god only wȝā ſaith vȝēgeaunce is myne ad **Hengea-**
ſwil rewarde Deut. xxxii. And crift ſaith **unce is**
þat xvi. al iþei that take þe ſwerde ſhal
peril wȝā þe ſwerde. Takeu. þe ſwerde to
auege thi ſelf ſe geueſ þe not roame to g-
od to auege þe but robbest hi of his moþ
hye honoure / in that thou wile not let hi
be iudge ouer the.

If any mā might haue auieged hi ſelfe
apō his ſuperior / that might David moþ
righteouſly haue done apō kinge Saul wȝā
ſo wȝōgfully pſecuted David / euē for no
other cauſe / þe that god had anointed hi
kyng / þe þromyſed hi þe kingdū. Yet whē
god had delþuered Saul into þe hādes of
David / that he might haue done what he
wolde wȝā hi as þe leſt in þe firſt boke of þe
ges þ. x. viii. chap. how Saul came into þe
cane wher David was. And David came
to hi ſecretly / þe cut of a pece of his garm-
þt. And as ſone as he had done it his hēre
ſmote hi because he had done ſo moþ to
his lord. And whē his mē coþaged hi to
ſle hi he anſwered / the lord forbide it me
that I ſhuld laþe mine hād on hi. þether
ſuffered

Of Subiectes

uttered he his me to herte hi / Whē ha
ſt as gone out David folowed & ſhowe
hi the pece of his garmet & ſaid: why be
euell y the lozdes of me that ſaye / Da
vid goeth about to do the harme: pceau
ſe that ther is neither euell ner wickedne
ſſe in my hande & that I haue not treſpa
ſſed agenſte th: / & yet y layest awaſte fo
my lyfe. God iudge beſtwene the ſme &
uege me of the / but myne haſde be not upon
the as the olde puerbe ſaith ſaid David

God deſt. Out of the wicked ſhal wickedneſſe y
to yeth a cede / but myne haſde be not upon the me
me wicked aninge that god euer puniſheth one wi
th anoth- ked by another. And againe ſaid David
ſet God be iudge / & iudge beſtwene the ſme
& behold & pleate my cauſe / & geue me iud
gement or right o' the

And in the. xvi. chap. of the ſame boke
when Saul pſecuted David againe. Da

vid came to Saul by night as he ſlepte
þownde al his aile / & tolke awaſte his ſpere & a cup
to a line. of water from his hedde. The ſaid Ab
neth to hi ſai Davids ſeruaute / god hath deluyere
ke the eu. the thine enemye into thine haſde this da
ell out of ye / let me now therfore naide hi to the g
the wape bunde w my ſpere & geue hi but even one
when th. ſtrype & no moare. David fo:bad him ſa
ci haſte ſyenge. Kyl hi not. For who ſaid he
wifſed ſhal laye handes on the lozdes andynted
their we. the lozdes lyfe ſaid he / he dieth not ex
ſtences

to princes F. xxx

W^e he had
d^t & shew^d
d^t: why bel-
saye/ Dan-
i^e p^{re}ceau^t:
w^{ch}chedne-
not tresp^{as}:
swayte for-
me & me &
be not ap^o
d^t David)
ednesse p^{re}
on the me-
h^t one we-
d^t David)
the & me/
me me iud-
ame boke
aine. D^t
e s^uc^upt^e &
re & a cup
said Abi-
elyuered
& this da-
to the g-
even one
d^t him sa-
(said he)
moyned
th^t or by
not ex-
pit

pte the lord^e smyte hym o^r that his daye
be come to dye o^r else go to batayl and t.
her perish
Why did not David slay Saul/ seinge he
was so wicked/not in persecuting Saul
but in disobeyenge gods comma-
ndementes & in that he had slayne. lxxv.
of gods prestes wrongfullly. Werely for
it was not lawfull. So^r if he had done it
he must haue sinned agenst god. for god
hath made the kⁱⁿg in every realme. The kin-
gⁱⁿge over all & over hi is ther no iudge. ge is in
He that iudgeth the kⁱⁿg iudg^t god & the row^t
he that layeth hades on the kⁱⁿg layeth me of god
hade on god & he that resisteth the kⁱⁿg in this
resisteth god & daneth gods lawes ordina-
unce. If the subiectes sinne ther must be
brought to the kⁱⁿges iudgement. If the kⁱⁿ
gⁱⁿge sinne he must be reserved to the iud-
gement forzath a vengeaunce of god. And
as it is to resist the kⁱⁿg/ so is it to res-
ist his officer wh^t is set o^r sent to execute
the kⁱⁿges commandement

The kin-
ge must
be resis-
ted to the
vengeau-
nce of g^{od}.
And in the first chapt. of the 15. boke of
kings David comauanded the younge man
to be slayne wh^t brought to him the crowne
& bracelet of Saul & said to please David
withall/ that he him selfe had slayne Saul.
And in the fourth chapter of the same
boke David comauanded those two to
be slayne whiche brought vnto him the
bed of Elzobeth Sauls sonne/ by whose
meanes

Of Subjectes

meanes yet the hole kingdome returned
to David accordyng to þ promise of god

And Luke. xiiij. whē thei shewēd chīl
of the Galileās/whose bloud Pilate mi-
gled in their awn sacrifice: he answered
suppose ye that these Galileās were sin-
ners aboue al other galileās/ because th-
ei suffered soch punyshment? I tel you nay
but except ye repēt ye shal likewise per-
ish. Thus was told crīst/no doute/of so-
ch an entēt as thei axed hi Mat. xxiij. wh-
ether it were lawfull to geue tribute u-
Lesar. For thei thought it was no sinne
to resist an heþē prince: as few of vs w-
olde thinke/ if we wer vnder þ turke/ th-
at it were sinne to rise agēste hi/ & to ry-
our selues frō vnder his dominio/ so soþ
hauē our bysshops robbed vs of the tru-
doctrine of crīst. Wm crīst condēned thei
dedes & also the secret thoughts of al o-
ther that consented thereto sayeng: except
ye repēt ye shal likewise perish. As
who shuld saye/ I know that ye are wi-
thin in your heries soch as thei were ou-
swarde in their deades/ & ar vnder the sa-
me dānaciō: except therfore ye repēt be-
tymes/ ye shal breake out at the last int-
lyke deades/ & lykewise perish/ as it cam-
af: erwarde to passe.

Here by seist thou that the kīngē is in
this wōrldē without lawe & maye at his
lēt do right or wōrōngē & shall geue acō
yngē

It is not
lawfull
for a chīl
to be subje-
cte to res-
tate his
prince by
onghe he
be an her-
eten man.

to princes ff. xxliiij

ptes/but to god only.

Another conclusion is this/ that no son nether any degre maye be exempt fro this ordinance of god. Nether ca the p. fession of monkes & freres or any thinge that the pope or bishops can laye for them selues/excepte the fro the swerde of p. emperour or kinges/ys thei bzeake the la wes. For it is writte/ let every soule su bmit him self to the auctorite of the hyer powers. Here is no man excepte / but all soules must obeye. These hier powers ar the temperall kinges & princes to whom god hath geue the swerde to punishe whosoever sinneth. ¶ God hath not geue the swerde to punishe one & to let another go fre & to sinne vnpunellshed. Moreover w what face durst the spirituallie/ w ou naciō to yunge to all other/desire to sinne vnpunelshed or to be excepted from tribute/ to ge the spu lle or custome/ that thei wolde not beare trituality payne w their bretzen / to the maynten aunce of kinges & officers ordined of god vnpunys to punishe sinne: Ther is no power but he of god(by power vnderstonde the aucto rite of kinges & princes) The powers th at be/are ordined of god. Whosoever ther for resisteth the powery resisteth God: Yee though he be pope/bishope/mon ke or frere. They that resist shall recea ue to them selues damnacion. Why? For

¶ Gods

Of Subiectes

„ gods woorde is agenſt theſe ſyb wil haue a
„ men vnder the power of the temporal ſu-
„ erde. For rulers are not to be fearede for
„ good woorkeſ but for euyll. Hereby ſe-
„ thou that thei that reſiſt the powerſ oþ
„ eke to be exēmpte from their auctorite
„ heue euyll conſciences & ſeke libertie to ſi-
„ nne vnpunished & to be fre from bearing
„ ge payne wþ their bþetherne. Wilt þ be
„ out feare of the power? So do well &
„ ſhalt haue laude of the ſame (that is to
„ aye of the ruler) With good liuinge oughe
„ the ſpiritualtie to ridde theſe ſelues frþ ſe-
„ are of the temporal ſwerde / & not wþ cras-
„ & wþ blindinge the kinges & bringinge the
„ vengeaunce of god apon them & in purchaſ-
„ ſinge liſce to ſinne vnpunished.

„ For he is the minister of God for the
„ Welch: to defende the from a thouſand i-
„ conuenientes / from theuies / murdererſ al-
„ the that wolde defile thi wife / thi dough-
„ ter & take frþ the al that þ haſt: yee life
„ all / yf þ diſreſte. Forthermoze though
„ he be the greatiſt tyraunte in the worlde
„ yet is he to the a great benefite of god &
„ thi thinge wherfore þ oughteſt to thake god
„ hiſtly. For it is better to haue ſomewhaſt
„ than to be cleane ſcript out of al together
„ it is better to paye the reth thā to loſe al
„ it is better to ſuffer one tyraunte the ma-
„ ny & to ſuffre wronge of one the of every
„ man. ye & it is better to haue a tyraunte to
„ thi kin-

A kyng
is a grea-
te benefi-
te though
he be ne-
ver ſo eu-
ell

to prince s f. xxxiiii

il haue all
peral sw,
eared fo;
reby seil
wers o; s.
ctozite ha
ctie to si-
m bearin.
ilt p be w
well i p
at is tol
nge ought
es frō fe
t w craſt
ginge the
in purch
ed.

od fo; thy
ousland in
derers ad
hi dough,
yee life i
e thought
e wozde
f god i a
hāke god
mewhat
together
o lose al;
e the ma
i of every
yzaunte to
thi kin,

thi kinge then a shadowe / a passiue kinge
that doeth nougth hi self / but suffre other
to do w hi what thei wil / to leade him
whither thei lyk. For a tyraunte though
he do wronge to the good / yet he punellsh-
eth the euil / maketh al men obeye neth-
er suffreth any mi to polle but hi selfon-
ly. A kinge that is soft as sylke / effeminate
that is to saye turned to the nature of
a woman / what w his awne lustes / w ac
as the longinge of a womā w child / so th-
at he cā not resiste the / what w p wylly
tyrāny of the that euer rule hi / shalbe m-
och moare greuo? to / realme the a right
tyraunt Rede p cronicles / p shalt finde it
ever so. But / if p do euil / the seare: for he
bereth not a swerd fo; nougth. For he is
the minister of god / to take vēgeaunce on Princes
the that do euyl. If the office of princes at ordina-
geue the of god be to take vēgeaunce of e, es to pur-
uel doers: tha by this texte / gods wozde nysh euil
at al princes (dāned) euē as many as doers
geue libertie or licence to the spiritual-
iye to sinne vnpunysshed and not onely The dam
to sinne vnpunysshed the selues: but also naciō of
to opē sentuaries / priuileged places / chū / princes
rchyerdes / H. Thons hoide: yee / if they
come to shorte to all these / yet to sett fo; / Sentuari-
th a neckeuurse to sauē all maner treaspa ries.
lers from the seare of the swerde of p vē.
geaunce of god put in the hādes of princes Neckeu-
rs to take vēgeaunce on all soch.

E.ii. God

rs.

Of Subiectes



Thre na utes

temperall lyfe. Now ar ther thre natur
es of men/one all to gether beestly/ w
no wise receave the lawe in their herte
but rike agenst princes & rulers when
euer thei are able to make their partie g
ood. These are signified by the that wo
rshipped the golden calfe. For Moses b
ake the tables of the lawe yet he came a
them.

The second ar not so beestly/ but rece
ave the lawe/ & to them the lawe cometh
but thei loke not Moses in the face. For
his countenaunce is to bright so the
at is thei vnderstonde not that the lawe
is spirituall & requireth the herte. The
loke on the pleasure/profit & promocion
that foloweth the kepinge of the lawe/
in respecte of the rewarde kepe they the
lawe outwardly w workes/ but not in
herte. For if thei might obeyne lyke ha
nour/glorie/ promocion & dignite & al
auoyde all inconuenientes/ yf thei brou
the lawe/ so wolde thei also bzeake y
lawe & folowe their lustes

The thred ar spiritual & loke Moyses
in it

to princes f. xxv.

in the face & ar (as Paul saith Rom.ii.) a lawe to the selues & haue the lawe wri-
tten in their hertes by the sprite of god.
These neade nether of kinge ner officers
to drine the /nether that any man pfer the
any rewarde soz to kepe þ lawe. For ths
ey do it naturally.

The first wozke soz feare of the swer-
de only. The second soz rewarde. The
thred wozke soz loue frely. They loke on
the excedinge mercy/loue & kindnes wh-
ich god hath shewed thē in crist & therfo-
re loue againe & wozke frely. Heuen thei herencs
take of the fre gift of god thoroþ cristes meth by
deseruinges & hope without al maner do. Christe
utinge that god accordinge to his promi-
se/wil in this wozlde also defende the &
do al thinge soz the of his goodnes & soz
Christes sake & not soz any goodnes that
is in them. Thei consente to the lawe th-
at it is holy & iust & that all men ought to
do whatsoeuer god comauandeth soz no o-
ther cause/þ but because god comauande-
th it. And their greate sozow is/because
that ther is no strengþ in their meþres to
do that wþ their herte lusteth & thirketh
to do.

These of the last swozke kepe the lawe
of their awne accord & that in the herte
& hane professed perpetuall warre agenst
the lustes & appetites of the fleshe/ tyl ths
ei be vitterly subdued: yet not thoroþ th-

E.ii. eyz aw

A cristen
man sehe
þ no mo-
are but

the lawe
ill me / let
what so
hei swyll.
kepe þ la-
feth he n.
uoye this
ne natur-
lly / wþ in
eir hertes
when so
partieg.
that wo.
Hoses bz.
he came at

but rece-
e cometh:
face. For
or the / th.
the lawe
cste. They
xomotion
the lawe / &
e they the
ut not in þ
e lyke ho-
nite & also
thei broke
reake þ la-

e Moses
in the

Of Subiectes

er a wone strength / but knowinge & knowinge their wokenes crye cuer for strength to god wh^t hath promised assilent to all that call vpon him / These follow god & ar led of his sprite. The other tw ar led of lustes & appetites.

Lustes.

Frewi.

Wor^tds by witte

Lustes & appetites ar diuers & many a that in one mā:ye & one lyte contrary to another & the gretest lust carieth a mā altogether awaie with hi. We ar also chaunged fr̄s one lust to another. Otherwile ar we disposed whē we are childern / otherwise whē we ar youngme & otherwile whē we ar olde / otherwise ouer eue & otherwile in the morninge: ye somtymes altered. vi. tymes in an hōwze. How for uneth al this: Because that the wil of me foloweth the witte & is subiect to the witte & as the witte erreth so doith the wil & as the witte is in captiuite / so is the wil / neither is it possible that the wil shul be fre whē the witte is in bondage.

That y maist perceave & seale the thinge in thine herte & not be a bayne sophister disputinge aboue wordes w^t out peawinge / marke this. The rote of al evil greatest damnaci on & most terrible wrath & vengeance of god that we ar in / is natural blindnes. We ar al out of the righ waye / euery man his waye: One iudgeth this best / another that to be best. Now i worldy witte nothing else but cras

and so

to princes F. xxxvi

s solilte to obteyne that w^e we iudge sal-
 ly to be best. As I erre in my witte/so e. The wil-
 lre I in my wil. When I iudge that to be is bond &
 euyll/w^e in dede is good/then hate I that sed
 w^e is good. And when I suppose that go-
 od w^e is euyll in dede/then loue I euyll.
 As if I be persuaded and boorne in hande
 that my most frende is myne enemye the
 hate I my best frende: & if I be brought i
 belefe that my most enemye is my frende/
 Then loue I my most enymie. Now w.
 hen we saye/every man hath his fre will
 to do what him lusteth I saye verely th.
 at men do what thei lust. Notwithstand-
 inge to folow lustes is not fredome/but c.
 aptiuite & bondage. If god open any mas
 wittes to make him seale in his herte/th.
 at lustes & appetites ar damnable / & gene
 him powre to hate & resiste them/ then is
 he fre even w^e the fredome wherewith. Fredome
 rist maketh fre/ & hath powre to do p^r wil
 of god.

Bliss in

Thou maist hereby perceave that al t. ne that s-
 hat is done in the wrold/before the spir. p^rigeis h. r.
 ite of god come & geneth vs light) is dam. ot of p^r sp.
 nable sunne / & the moare gloriouſ the mo. i rite of
 are damnable: so that that w^e the wrold god & all
 counteth moare gloriouſ is moare damna. that is n.
 ble in the sight of god/then that which p^r ot done i
 whoze/the theſe & the mootherer doeth. p^r sight of
 with blynde reasons of wroldly wylsdo. gods w.
 we maist p^r change the myndes of youth & make
 o^rde.

Of Subiectes

¶ make the geue the selues to what þ w. it eyther for feare for prayse or for profit: þ yet doist but chaunge the from one v. ice to another. As the persuasions of her vr spiritu astie in al their warkes.

¶ So do o. frendes made Lucrece chast. Lucrece b. eleued þ she were a good huswife þ chast that she shuld be most gloriouſ / þ that all the wozilde wolde geue her honoure / þ prayſe her. She sought her awne gloriy in her chastite / not gods. Whē ſhe had lost her chastite / then counted ſhe her ſelf moſt abhominable in the ſight of al meſ / þ for very payne / thought w ſhe had / not that ſhe had displeased god / but that ſhe had lost her honoure / ſlew her ſelf. Loke how great her payne / ſo ſoww was for the losſe of her chastite / ſo great was her gloriy / ſeioyſing therin / þ ſo moch despiled ſhe them that were otherwile / þ pitied them not. Which pride god moare abhozreth t. hen the whordome of any whoze. Of like pride ar al the mozall vertues of Aſtorell / Plato / Socrates / þ all the doctrine of the philofophers the very gods of our ſcole men.

¶ True mi-
racles ar
wrought
to confir-
me the p. of our most holy religion. For thei of y. reaching the imaginacion do thinges w they of w. a not the edle maye ſe / that thei ar but madnes. Thei loke on the miracles w god did by of the p. / þ ſaintes to moue þ vnbelineinge to þ fai-
eacher þ to conſirme the trouth of his promy-
ſes

to princes ff. xxxvii.

les in Crist/wherby al that beleue ar m^{ade} saintes:as y seist in the last chapt. of Marke. Thei preached (saith he) euery wherethe lordes workinge wth the & confirminge their preachinge wth miracles th^{at} followed. (And Act.iii.) the disciples yraide that god wolde stretch forth his handes to do miracles & wonders in y name of Iesus. And Paul.1. Cor. xiii. saith/ that the miracle of speakinge wth diuers tonges is but a signe for vnbeleuers & not for the that beleue. These miracles turne thei to another purpose sayeng in *Our p^{re}ys* their blinde hertes. He what miracles g^{ive} or crites a god hath shewed for thissainte/he must be re blynde verely great wth god. And attonse turne t^o he selues from gods w^{orde} & put their trust & confidence in the saint & his merites & make an aduocate or rather a god of the saint & of their blynde imaginacion make a testamete or bondē betwene the saynte & the/the testamente of crisses bloude cleane forgoten. Thei loke on the sayntes g^{ive} The rest armentes & liues or rather lyes wth me lye gious so on the saintes: & this wise imagion in th^{at} ke apon y^eir hertes sayenge:the saint for sweringe out syde of soch a garment & for soch deades is b^{ut} only. ecome so glorious in heuen. If I do like wise/ so shal I be also. Thei se not y^e fai- ich & trust wth the saintes had in crist/ neither the w^{orde} of god wth the saintes prea- ched/nether the entent of the saintes/ho- we that

Of Subiectes

We that the sayntes did soch thinges to
arie their bodies & to be an ensample to
worlde & to teach that soch thinges ar to
be despised w the worlde moost wond
eth at & magnifieth. Thei se not also that
some landes ar so whort that a man can net
her drinke wine ner eate fleshe therin: n
ether consyder they the complexion of
sayntes & a thosand like thinges se they
not. So when thei haue killed their bod
ies & brought them in that case / that scarce
w any restauratyue thei can recouer the
ir health againe yet had thei leuer die th
en to eate fleshe. whp: for thei think / I
haue now this. xx. xxx. or. xl. yeres eate no
fleshe & haue obteyned I doute not by th
is tyme as hie a rowme as the best of th
shuld I now lose that: naye I had leuer
die: & as Lucrecia had leuer haue be slayn
yf he had not ben to stronge for her the
haue lost her glory / euē so had these. The
ascribe heue to their imaginacions & mad
inuēcions & receave it not of þ liberalite
of god / by þ merites & deseruinges of crist

The spi.
rituall
man.

The na
tural man.

He now that is renewed in crist / bcp.
eth the lawe without any lawe written
or compulsion of any ruler or officer / sa
ue by the ledinge of the sprite only: but þ
naturall man is entised & moued to kepe
the lawe carnally / w carnall reasons and
worldey persuasions / as for glory / hono
ure riches & dignite. But the last remedie
of all

to princes f. xxxviii

of all when all other sayle / is **X** feare: **W** **X** feare
 eate one & the rest will abstynē for feare is the sa.
 as Moyses ever putteth in remembraun. **W** remedp
 ce sayenge: kyll stōne burne. **W** o shalt th.
 ou put euyll from the / & al Israel shal he. **W** **K** in
 are & feare & shall no moare do so. **W** If fea- ges defe-
 re helpe not / then wil god that thei be ta- nde the f.
 ken out of this lyfe

W **K** inges were ordened then as **I** b. orzite of
 efore said / & the swerde put in their han. the pope/
 des to take vengeaunce of euill doers / th- there off.
 at other might feare / & were not ordened
 to fight one agenst another or to rise ag- ict ipun-
 enst the Emperour to defende the false a- ifsing of
 uctorite of the Pope that very Anticrist yd aparte
W Wyshops thei only can minister the **W** **E** ps.
 temperall swerde / their office the preach. **W** shops m-
 inge of gods wōrde layde aparte / **W** they shops m-
 will nether do ner suffre any mā to do / b. inistre p-
 ut sley **W** the temperall swerde / **W** thei h- **K** inges
 aue gotten out of the hande of all princes) dutie / th.
 the that wolde. The preachinge of gods ere a wone
 wōrde is hatefull & contrary to the: why leyd apa-
 for it is impossible to preach crist erce, rte:ye th.
 pt y preach agenst Anticrist / that is to sa. ey per-
 ye / the **W** **W** thei false doctrine & violence ente their
 of swerde enforce to queche the true doc- a wone of
 trine of crist. And as y canst heale no dis- fice
 ease / except thou begyn at the rote: euē so **X** King.
 canst thou preach agenst no myscheue / ex- es do but
 cept thou begyn at the Wyshops. **X** Kyn. wayl on
 ges thei are but shadowes / vayn names / y pope's
 thingis plesure.

Of Subjectes

thinges ydle/havinge nothinge to doo
the worlde/but when our holy father
eadeth their helpe

The iug-
glinge of
the Pope

¶ Bys-
shops of
almany

Mylane,
¶ Byssh-
opes of
fraunce
¶ Aca-
ppe of m.
ayntena-
unce

¶ Mo-
st cristen
Kinge
¶ Defen-
der of the
popis fa-
ith

¶ The
Englyssh
bissshops.

The Pope contrary to all conscient
+ agenſt all the doctrine of Crist/ w ſai
my kingdome is not of this worlde. Th
xviii. hath uſurped the right of the emp
roure. And by polycy of the ¶ biffhops
of almany + w corruptinge the electow
or cholers of the Emperor w money b
ringe to paſſe that ſoچ a one is euer cha
ſen Emperor that is not able to make
his partie good w the pope. To ſtoppe
Emperor that he come not at Rome
he bringeth the French kinge w to
Mylane/+ on the other ſide bringeth h
the venecians. If the venecians come to
nye/ the ¶ biffhops of Fraunce muſt bri
nge in the French kinge And the Hoch
eners ar called + ſend for to come + ſocre
And for their laboure he geueth to ſome
a roſe/to another a ¶ cappe of maynte
naunce. One is called ¶ moſt Cristen
kinge another + defenſer of the faith/ an
other the eldeſt ſonne of the moſt holy ſe
ate. He blaſeith alſo the armes of other
putteith in the holy crosse / the croune of
thorne or the naples + ſo forth. If the fra
nch kinge go to wye/ + crepe w other to
Bononye or Naples: the muſt our engly
ſh ¶ biffhops bringe in oure kinge. The
craft of the biffhops is to entitle one kin
ge with

S

to princes

F. xxix

ge wth anotheres realme. He is called kinge
of Denmarke / of Englonde / the kinge of
Englonde & of Fraunce. Then to blynd
the lordes & the comens / the kinge must
calenge his right. Then must the land be
tared & every man paye / & the treasure be
orne out of the realme & the londe begge-
rde. How many a thousand mens lyues
hath it cost: And how many an hondred
thousand poundes hath it caried out of
realme in our remembraunce: & Welides
how abhominable an example of gather-
inge was there: soch verely as never ty-
aunt sens the wold began did / ye soche
as was never before herde or thought on p^{le} of ty-
nether amonge Jewes Haresens/turkes ranney in
or hethen sens god created the sonne to l^e dge them
hine: that a beest shulde b^ereake vp in by their
to the temple of god/ that is to saye / into deades
the herte & consciences of men & compell saith crist
them to swere every man what he was. The
worthe / to lende that shulde never be pa. cardinal
yd againe. How many thousands forsw=
are them selues: How many thousandes
set the selues aboue their abilite / partly
for feare lest thei shuld be forsworne ad
partly to save their credence: when h^e p=
ope hath his purpose, then is peace made
no man woteth how / & our most enymp^e
is our most frende

Now because the Emperour is able
to obeyne his right: french/engleßh/Ge-
neciāns

The Popes power

The kyngnes & all must avon him. ¶ Of
the oze of Ba. Whore of Babylon/how abuseth she the
princes of the worlde/ how dronke ha
she made them with her wine: How sh
metull licences doth she geue the/ to
nymphomancie/to holde whores/ to deu
re them selues/to breaue the faith & p
myses that one maketh w another/that
confessours shall deluer to the kyng t
confession of whom he will/ & dispence
w the eue of the very lawe of god / w
ist him self can not do.

Confessi
on

Ageneſt the popis ſaſe power.



At xxvi. Christ saith v
to Peter/ put vp thi
erde into his ſhethe. f
all that laye hande vpon
the ſwerde/ſhall pere
w the ſword/ that is/ſ
ho ſoever wout the con

Not Pet. maundement of the teþerall officer to
er onſy hom god hath geuen the ſword/ leyeth
but chrift ande on the ſwerde to take vengeaunce
also was the ſame deſerueth deeth in the deade d
nder the inge. God did not put Peter only vnd
temperal the teþerall ſwerde/but also chrift hi
ſwerde else. As it appereth Gal. iiiij. And ch
lauh Mat. iij. Thy becometh it vs to ſi

is improved

f. xl.

fill all rightwesnes/that is to saye/ al o^r dinaunces of god. If the hed be then vnder the temperall swerde/ how ca the membris be excepted? If Peter sinned in defendunge Christ agenit the temporal swerde (whose auctorite & ministres the Bysshops then abused agenit Christ as ours do now) who can excuse our prelates of sinne w^{ch} will obeye no man/nether kynge nor Empersore? ye who can excuse from sinne/ether the kinges that geues ether the Bysshopes that receaue soch exemptions contrary to Gods ordinaunces and Christes doctrine?

And Mat. xvii. both crist and also Peter paye tribute/ where the meaninge of Christes question to Peter is: if princes take tribute of straungers only and not of their chilidren / the verely ought I to be fre w^{ch} am the sonne of god/ whose seruautes and ministres thei ar and of who thei haue their auctorite. yet because they nether knew that/nether crist came to vse that auctorite/but to be our seruaunt ad to beare our burthen and to obeye al o^r dinaunces/both in right ad w^{ch} o^r ge. for our lakers ad to teach vs: therfore said he to S. Peter. Paye for the q me less we offende the. Moreouer though that Christ & Peter (because thei were poore) might haue escaped/ yet wolde he not for feare of offendinge other & hurtinge their cosciences F. xl.

The Popes power

For he might well haue geuen occasiō
to the tribute gatherers to haue iudged
misse both of him & his doctrine : ye & t
ieweſ might happily haue byn offendē
therby & haue thought that it had not
lawfull for them to haue paid tribute
hethen princes & ydolaters / ſeynge th
he ſo great a prophet payde not / ye & w
at other thinge cauſeth the laye ſo little
regards their princes / as that thei ſe
both diſpiled & diſobeyed of the ſpiritu
līe. But our prelates w̄ care for no
offendinge of conſciences & leſſe for go
ordinaunces / will paye nouḡt: but w̄
princes muſt fighte in our moſt holy fa
thers quarell & agenſt crift. Then ar th
the firſt. There alſo is none ſo poore th
then hath not ſomewhaſt to geue.

When the
ſpiritu
līe pape
eh tribu
te.

Shame =
leſſe iug
glars

Marke here how paſt shame our ſco
doctors are (as Rocheſter is in hiſ ſe
mon againſt Maſten Luther) w̄ of thiſ
xe of Maſthew diſpute that Peter be
cause he paid tribute / is gretter then the
ther aſtles / & hath moare auctorite &
ower then thei / & was heed to the all / c
trary to ſo many cleare textes / wher cri
rebuketh them ſayenge : that is an heil
nesh thinge that one ſhulde clyme abou
another or desire to be greater. To be g
eat in the kingdome of heuen is to be a
eruaunte / & he that moſt humbleth himſ
iſe & becometh a ſcuaunte to other / aft
the ei

Wer

to princes F. xli

n occasion
e iudged a.
e : ye & the
n offended
had not be
n tribute to
eyng that
t/ye & wh
e so litle to
thei se the
e spiritua
e fo^r none
le fo^r gods
: but whe
holy fat
en ar they
poze that
e.

our scole
n his ser
of this te
eter beca
en the o
torite & p
he all/cō
wher crist
an herhe
ne aboue
To be gr
to be a s
th him se
her/ after
the ens

the ensample of Ch^rist I meane & his ap
ostles & not of the Pope & his apostles o
ur Cardinals & Bishopes (the same is
greatest in that kingdome. If Peter in p
ayenge tribute became greatell / how co
meth it/that thei will paye none at all? ¶ Th.

But to paye tribute is a signe of subieci
on vereiy & þ cause wh^y crist payed was
because he had an housholde & so^r þ same
cause payed Peter also. So^r he had an h
ouse/ a shipp^e & nettes/ as þ readest in the
gospell. But let vs go to Paul againe ¶ Th.

Wherfore ye must neades obeye/ not fo^r
feare of vengeaunce only: but also becau
se of conscience. That is though thou be
so mighty (as now many yeres our Pope
& prelates every where are) that þ nead
est not to obeye the temporall swerde fo^r
feare of vēgeaunce: yet must þ obeye bec
ause of conscience. First because of thine

awne conscience. For though þ be a. * The es
tate to resist^e yet shalt þ never haue a go
od conscience/ as lōge as gods wo^rde/ i a
mple of we & ordinaunce are agenst the. * He. the sp̄it̄
condarily fo^r thy neyghbours conscience trauallie c
for though thozowe crafte & violence þ auiseth þ
mighest escape & obteyne libertie o^r pri
uilege to be fre from all maner duites/ þ- elene tha
et oughtest þ nether to sue o^r seke fo^r any at thei
soch thinge/ nether yet admit o^r accepte/ re not þs
if it were profered* lest thy fredome ma
ounde to be thy weake brother to grudge & rebelle obeye

F in that

Of Subiectes

There is
no christe
soule in
them.

Wh.
at purp-
ose:even
to flater
the prin-
ces that
they ma-
pe abuse
their au-
ctorite
to sle w.
hosoeuer
descreveth
in christe
q to ma-
yntene
the pope

In that he seeth the goo emptie & he hi
moare lade/ thi parte also layde on his
ulders. He ist thou not it a man fauour
ne sonne moare then another/ oþ one
taunte moare then another/ how all
rest grudge/ & how loue / peace & vni-
broken / What Christenly loue is in
thy neyglouore warde/ when thou can-
fynde in thine herre to go vp & doun
ptie by hi all dage longe & se hi ouer-
rged/pee to faull vnder his burthen/ &
wilt not once set to thine hande to ha-
him? What good conscience can ther
amonge our spiritualtie to gather so
ate treasure together & wypocresie of
eir false lerninge to cobbe allmost eu-
man of house & landes / & yet not ther
contente but w all craft & wilnes to
rchease so greate lyberties & exemption
from all maner bearinge with their b-
herne/lekinge in Crist nothinge but
re: I passe ouer with silence how the
ach princes in every lande to lade ne
exactions & tyraney on their subiectes
are & moare dayly: neither for what
purpose thei do it saye I. God I trust
al shorly disclose their ingglinge & b-
ge their falled to light & leye a medec
to them/ to make their scabbes breaue
Neverthelesse this I saye/ that thei ha-
robbed al realmes/not of gods wode
the pope ly:but also of all wealth & prosperite
ha

to princes f. xlit

hant driven peace out of all landes & whiche
chydraune the selues fro al obediēce to p̄-
inces & haue separated the selues fro the
laye men / countinge them viler then dog-
ges / & haue set vp that greate ydole v̄ so-
hoze of Babilo Anichrist of Rome whō
thei call P̄ope & haue conspired agenſt al
commune wealtheſ & haue made the a ſe-
uerall kingdome / wherin it is lawfull v̄
punyſhed to wozke all abominationē In
every paroch haue thei ſpies and in every
great mans house & in euery tauerne and
Alehouse. And thow w̄t confessions kn-
ow thei all ſecretes / ſo that no man maye
opē his mouth to rebuke whatſoever thei
do / but that he ſhalbe ſhortly made an he-
reuke. In al councells is one of the yee v̄
moſt parte & cheſe rulars of the councells
ar of the: but of their councell is no man
Euē for this cauſe paye ye tribute ih-
at is to wete / for conſciences ſake / to thy
neighboore / & for the cauſe that folowc, theiſſe
th. For thei are gods minifires ſeruinge /
for the ſame purpoſe. Because god will /
ſo haue it / we muſt obeye. We do not lo-
ke / if we haue chyſtēſ ſpirite in vs / what
is good profitable / glozio / & honourable
for vs / necher on oure awne will / but on
gods will only. Gēne to euery man ther-
loze his dutie: tribute to whō tribute be-
longeth: cuſtome to whō cuſtome is due:
ſcarē to whō ſcarē belōgeth: honcure to

፳፻፻፻, የዕለቱ ክፍያ,

Of Subiectes

honoure perteyneth

That þ mightest seale the working
the spirite of god in the & lest the bewi
of the deade I bld deceave the & make it
shinke that the lawe of god w is spiri
all were content & fulfilled w the ouer
arde and bodily deade it foloweth. Ov
nochinge to any man: but to loue one an
other. For he that loueth another fulfi
leth the lawe. For these commandement
tes: þ shall not committe adultery / þ sha
le not kyl / thou shalt not stele / þ shall not
beare false witness / þ shall not desire
& so isorth if ther be any other command
mentie are all compreheended or conta
ned in this sayenge: loue thy neyghbow
therfore is loue the fulfillinge of þ lawe
Here hast þ sufficient agent all the sop
isters. Werkeholp & iustiliars in the wo
lde / w so magnifie their dedes. The lawe
is spirituall & requireth the herte / & is ne
uer fulfilled w the deade in the sight
god. With the deade / þ fulfillest the
awe before the worlde & lyuest thereby
that is / þ enjoyest this present lyfe & au
ydest the wrath & vengeance / he deeth
punishment w the lawe threatnith to th
that breake it. But before god þ kepest
lawe yf þ loue only. ¶ Now what sh
make vs loue? Merely that shal faulh do
If þ beholde how moch god louch þ
crius from what vengeance he hath do
lyuest

Agene
worlde.

The de
de fulfil
leth the
law before
the worlde.
Faith m
aketh a
man loue,

to princes f. xliii

lyuered the for his sake & of what king-
dome he hath made the hey;e/ the shalt þ
se cause ynough to loue ihp very enemys
without respecte of rewardes/ either in th^e
is lyfe or in the lyfe to come / but because
that god will so haue it & crist hath de-
crued it: yee þ shuldest feare in thine herte
that all thy deades to come/ are abundan-
tly recompensed alredy in crist.

Thou wylt saye haply/ if loue fulfill þ
law/ the it iustifieth. I saye that that wh-
er w^a mā fulfileth & lawe/ declarereth hi
iustified but that w^a geueth hi wherewis
th to fulfill the lawe/ iustifieh him . By Iustifi-
iustifieng vnderstonde the forȝeueneſſe enge
of sinnes & the fauoure of god. Now say-
eth the texte Rom. x. the ende o^t the lawe
o^t the cause wherfore the lawe was ma-
de is crist to iustifie all that beleue. That The off-
is the lawe is geuen to bter sinne/ to kil ice o^t dñe
the conſciences/ to damne oure deades/ to tpe o^t þ
bringe to repentaunce & to dryue to crist: law,
in whom god hath promyſed his fauoure
& forȝeueneſſe of sinne to all that repente
& consent to the lawe that it is good. If
thou beleue the promyſes then doth gods
trueli iustifie the/ that is forȝeueth the/ &
receaueth the to fauoure for Christes fa-
ke. In a suertie wherol & to certifie thine
herte/ he sealith the w^a þ ſp̄ite Eph. i. &
iii. And ii. Corint. v. saith Paul. which
gauie vs his ſp̄ite in earnest. Now the ſp̄ite

The beſ-
eueng
of gods
promyſes
iustifie
th

Of Subiectes

Este is geuen vs thozow crist reade Rom. viii. & Gal. iii. & ii. Corin. iii. Neuerthelesse the spryte & his frutes wherewithal the herte is purified as faith hope loue pacience longe suffring & obediencie contynde never be sene without outwarde experiance for if thou wer not brought sometime into conuincience whence god only coulde deliuer the / thou shuldest never fele thy faith yee except thou foughtest sometyme agenst desperacion hell deeth sinne & powers of this woorlde for thy faulnes sake thou shuldest never know trusseth from a dreame Except thi brother nowe & then offended the / thou coudest not know whether thi loue were godly for a turke is not angre / tyll he be herte & offended but if thou loue hym that doeth the euell / then is thy loue of god / lykewise if thy rulers were allwaye kinde / thou shuldest not know whether thine obediencie were pure or no / but & if thou canst paciently obeye euyl rulers in al thinge that is not to the dishonoure of god & whether thou hurtest not thi neyghbours / then arte thou sure that godsspirite worketh in the / & that thy faith is no dreame nor any fals imaginacion

Therefore councelth Paul Roma. xii. recompense to no man euyll / And ou your parte haue peace with al men / Dereley beloved auenge not your selues / but gene-

to princes f. xliii

rowme to the wrath of god. For it is written vengeaunce is myne & I wil rew^e arde saith the lord. Therfore if thine en- Duercs; enaye hongre feade him: If he thurst geue me thine him drinke. For in so doyng thoulhalt enimp w^h heape coles of fyze on his heed (that is woldoink thou shalt kendle loue in him) Be not o^r ge. uercome of euill (that is let not another mans swikednesse make the swiked also). But ouercome euill with good/that is w^h sookenesse kyndnesse & al pacience winne him:even as god w^h kyndnesse wonne the



He lawe was gene in **Thesalte**
thunder lyghtening/fyre
smoke & the voyce
of a trumpet and terrib^ele sighte. Exo. x. So
that the people quoke
to feare & stode a ferre
of sayenge to Moses.

Speake þ to vs & we will heare: let not
þ lord speake to vs/lest we dye No care
(ylt be awaked & vnderstondeþ the me-
aninge) is able to abyde the voyce of the
lawe & excepte þ promises of mercy be by
That thunder excepte the rayne of mers-
cy be ioyned with it/ destroyeth al & byle-
deth not. The lawe is a witnesse agenste
vs & testifieth that god abhorreth the sin-
nes/that is in vs & vs for our sinnes sake
In lyke maner when god gane the peo-
ple of

Of Subiectes

The kin ple of Israel a kinge it thundred & rayned that the peple feared so sore that they cryed to Samuel for to praye for them that they shuld not dye. i. Reg. xii. As the lawe is a terrible thinge: euен so is the kinge. For he is ordened to take vengeance & hath a swerde in his hande & not peacockes feeders. Feare him therfore & loke on him as y woldest loke on a sharpe swerde that hanged ouer thy heed by an herre.

Rulars
ar gods
gyfte

Why the
rulers ar
euell

Heedes & gouerners ar ordened of god & ar euен the gift of god/ whether thei be good or bad. And whatsoeuer is done to vs by thei that doeth god/be it good or bad. If thei be euill why ar the euill: verely for our swekednesses sake ar the euyll. Because that whc thei wer good we w. olde not receaue that goodnessse of the ha de of god & be thankfull/ submitting our selues to his lawes & ordinances/ but abused the goodnessse of god to our sensual & beestly lustes. Therfore doeth god make his scorze of thei & turne thei to wilde beestes contrary to the nature of their names & offices/ euен into lyons/ beares/ stors & unclene swyne/ to auge hi self of our unnaturall & blinde vnkindnes & of our rebellious disobedience

In the. cvi. psal. y readest/ he destroyed the ryuers & dried vp the springes of wa ter & turned the frutefull lande in to barrenesse

to princes f. xlv

enelle / for the wickednesse of the inhabite-
rs therin . when the childern of Israell
had forgoten god in Egypce / god moued þ
hertes of the Egypciens to hate the þ to su-
bdue them with craft and wilynes . Psa-
lme . Liiij . and Deuteronomion . iiiij . Mo-
ses reherleth sayenge : God was angrye
with me for youre sakes : so that the w-
rath of God fell on Moses for the wicked-
nesse of the people . And in the second ch-
apter of the seconde boke of kinges God
was angrye with the people and moued
David to noumbre them when Joab and
the other lordes wondred why he wold
have them numbred and because they fe-
ared lest some evyll shulde folowe / disu-
aded the kynge : yet hit holpe not . God so
hardened his herte in his purpose / to ha-
ue an occasion to slay the wicked peple

Eyll rulers then are a signe that god
is angry and wraþath with vs . Is it not a ^{Euel ru-}
greate wraþath and vengeance that the f-
athers and mother shulde hate their child . a signe
erne / euuen their flesh and their bloude : or that god
that an husbande shulde be vnynde vn-^{is angry}
to his wyfe or a master vnto the seruau- with he
nre that wayteth on his profyte / or that
lordes and kynges shulde be tyrauntes
vnto their subiectes and tenauntes wh-
ich paye them tribute / tolle / custome and
rente / labořinge and toylinge to fynde t-
hem in honoure and to mayntene them in
their e-

Of Subiectes

Why the
prelates
are so wil-
led.

their estate: is not this a fearfull iudgemente of god and a cruell wzech that in ve-
ry prelates and sheperdes of oure soules
which were wonte to fede Christes ch-
eke with Christes doctrine and to walke
be fore them in lyuinge there after/and to
geue their lyues for them/to their ensam-
ple and edisienge/and to stregth their we-
ake faithes/are now so loze chaunged
that if thei smell that one of their flocke
(as thei now call them and no lenger ch-
ristes) do but once longe or desire for the
true knowledge o' chrisite/they will spy
him/burning him with fyre most cruelly:
What is the cause of this/ād that the-
y also teache false doctrine confirminge
it with lyes: verēly it is the hande of god
to avenge the wickednes of them that ha-
ue no loue ner lust vnto the trueth of god
when it is preached:but reioyse in vni-
ghieousnes. As thou maist se in the secōd
pistle of Paul to the Tessalonians. Wh-
ere he speakeþ of the comminge of anty-
chrisite. Whose comynge shalbe (saith he)
by the workinge of Saton with all mir-
acles signes & wondres wh ar bat lyes / &
in all deceauable vnrighieousnes amōge
the that perish/because thei receaved not
any loue to the trueth to haue bene saved
therfore shall God sende them stronge
delusion/to beleue lyes. Marke howe
God to avenge his trueth/ sendeth to the
vntas

to princes

¶.xlvi

vnthanckfull false doctrine and false my-
racles to confirme them and to harden
hertes in the false waye / that afterwarde
it shall not be possible for them to admit-
te the trueth. As thou scist in Exodi. vii.
and. viii. how God suffred false miracles
to be shewed in the sight of Pharaao to
harden his herte / that he shulde not bele-
ue the trueth / so in as moche as his so-
erars turned their roddes into serpentes
and turned water into bloade / and made
frogges by their inchauntment / so thou-
ght he that Moses did all his miracles
by the same craft and not by the power
of god / And abode therfore in vnbeliere &
peresshed in resistinge god.

Let vs receave all thinges of god wh-
ether it be good or badde : let vs humble
oure selues vnder his myghtye hande ad
submitte oure selues vnto his nurtoure &
chastisinge and not withdrawe oure sel-
ues from his correcccion (reade ¶ Heb. the
xiij. chapter. For thy conforte) and let vs
not take the stafe by the ende or seke to
auenge oure selues on his rodde whiche
is the euill rulers. The childe as longe
as he seketh to auenge him selfe apon the
rodde hath an euyll herte . For he think-
eth not that the correcccion is righte or
that he hath deserued hit / nether repen-
teth / but reioyseth in his wekednes .

The rig-
ht waye
to come
out of 86
dage

¶. And

Of Subiectes

And so longe shall he never be without
a rodde;ye so longe shall the rodde be ma-
de sharper and sharper. If he knowledge
his saute and take the correction mekely
and euen kyse the rodde and amende him
selue with the lerninge and nurture of
his father and mother/then is the rodde
taken awaye and brente.

So if we resiste euill rulers seekinge
to set oure selues at lybertie/we shall no
doute bringe oure selues into moare cru-
ell bondage and wryape oure selues in
moch moare mystery and wretchednes.
For if the heddes overcome/they laye the
ey moare wryghie on their backes and
make their yoke sozer and tye them shos-
ter. If they ouercome their euyll rulers
they make they a waye for a moare cruell
nacion or for some tyraunte of their aw-
ne nacion which hath no righte vntis the
croune. If we submitte oure selues vnto
the chassilinge of god and mekely know-
ledge oure sinnes for whiche we are sco-
ged/and kyse the rodde/sand amende oure
lyutinge:then will god take the rodde as
waye/that is/he wil geue the rulers a be-
ster herte. 'Or if they continue their ma-
lice and persecute you for well doinge &
because ye put your trust in god/then
will god deliuer you out of their tyraunys
for his truethes sake. It is the same God
now that was in the olde tyme and del-
iuered

to princes f. xlviij

puered the fathers and the prophetes; þ God is
apostles and other holy sayntes And w. alwaye
hatsoever he sware to them he hath sworne one alio.
rone to vs. And as he delyuered them out aye frme
of all temptacion combraunce and adue. alwayes
rsite/because they consented and submit- merciful
ted them selues vnto his will and trusted and excls
in his goodnes and trueth:euē so will he
do vs if we do lykwise.

When so euer the childern of Israel fel
from the waye whiche God commaunded his p̄o.
them to walke in he gaue them vp vnder miscs.
one tyraunte oþ another. As soone as thei
came to the knowldege of them selues &
repented cryenge for mercy and leninge
vnto the trueth of his promises he sende
one to deluer them / as the histories of
the byble make mencion.

A Chrsiten man in respecte of God is
but a passiue thinge/a thinge that suffere-
th only and deth nouȝt / as the sicke in
respecte of the surgen oþ phisicion doth
but suffer only. The surgen launceth and
cutteth out the dead flesh/hercheth þ wo-
undes/þ rusteth in tentes sereth burneth
soþer oþ scicheth and leyeth to coysies
to drawe out the corrupcion / þ last of all
leyeth to helinge playsters & makeith wo-
hole The phisicion likewise geneth pur-
gacions and drinke to dryue out the di-
sease and then with restauratiues bring-
eth helth. Now if the sicke resiste the ra-
ser the

Of Subiectes

set the cherchinge yeron and so forth/do,
eth he not resiste his awne helth and is
cause of his awne deeth. So lyke wyse is

Euen ry it of vs if we resiste euell rulers whiche
lars are the ~~rodde~~ rodde and scorge wherewith god
wholcs do chastiseth vs / the instrumentes wherew,
me medi-
cines.

ter drinckes to dryue out the sinne and to
make it appere / and cordes to drawe out

by the rotes the core of the pore of þ soule

Criste man rec-
eaueth

le that freeth inwarde. A lykken man

therfore receaueth all thinge of the han-

de of god both good and bad / both swete

and sowre / both welth and wo . Yf any

person do me good / whether it be father

mother & so forth / that receauie I of god /

and to god geue thankes. For he gaue w-

herewith / & gaue a commaundemente / &

moued his herte so to do. Aduersite also

receauie I of the hande of god as an wh-

olsome medicin / though it be somewhat

bitter. Temptacion / and aduersite do

both kil sinne & also bttter it. For though

a cristian knoweth every thinge how

to lyue: yet is the flesh so weake / that he

can never take vp his crosse him selfe to

kyll and mortifie the flesh. He must haue

another to ley it on his backe. In many

also sinne lyeth hidde within and fester-

th and rotteth inwarde and is not sene:

so that thei thinke how thei ar good and

How pro-
fitable
aduersite
is

the youn-

ge man

to princes f. xlviij

ye man. Mat. xix. said he had observed all
of a childe / þ yet lyed falsly in his herie / as
the iexe folowinge well declareth whē
all is at peace & noman troubleth vs / we
thynke that we are paciente & loue oure
neyghbours as our selues: but let our ne
yghboure hurtie vs in wozde or deade ad
the finde we it otherwise. The fume we
& rage & scryp the brestels & bende our sel
ues to take vengeaunce. Yf we loued h̄
godly loue so; Chriss k̄ndnes sake / we
shulde desire no vengeaunce / but purie h̄
& desire god to forgeuen & amend hi / know
inge well that no flesh can do otherwise
then sinne / excepte that god preserue him
Thou wilt saye what good doeth soche
persecucion & tyranny to the righteous?
First it makeith them feale the workinge
of Gods spryte in them & that their faith
is vnfayned. Secōdarily I saye that no
man is so greate a sinner / þ he repent ad
believe / but that he is righteous in Criss
& in the promyses: yet if thou loke on the
flesh & to the lawe there is no man so pur
e that is not founde a sinner. Her any
man so pure / that hath not somewhat to be
yet purged. This shal suffis

ce at this tymie

as

concerninge obedi
ence,

A Digression



Cause that God exc-
ludeth no degre from
his mercye. But who,
soever repenteþ and
belieueth his promys-
es (of what soever de-
gre he be of) the same
shalbe partaker of hi-
is grace: therfore as I haue described the
obedience of them that are vnder pow-
er and rule/euen so will I with Godsh-
elpe (as my dutye is) declare how
the rulers whiche God sh-
all vouchsafe to
call
vnto the knowledge of the
truelth ought
to
rule.

¶ The offi-

ce of a father and how he
shulde rule.



¶ Athers moue not your chil-
dern to wroth: but bryng-
ge them vp in the nurtou-
re & informacion of þ lord
de. Ephe. vi. & Col. iii. ¶ Fa-
thers rate not your chil-
dern/lest thei be of desper-
ate mynde/that is lest thou discorage the
for where the fathers & mothers ar we-
ywarde hastie & churlish/ euer braulinge
& chidinge: ther ar the chilidern anone dis-
coraged & hertelesse & apte for nothinge
nether can thei do any thinge a right.

Bringe the vp in the nurtoure & informa- The rig-
tion of the lord. Teache them to knowe ht bring-
Crus & set gods ordinaunce before them
sayenge: sonne or daughter god hath cre-
ated the & made the ihorow vs thy father
& mother/ & at his comaundment haue we
so longe thus kindly brought the vp & ke-
pte the from al perels he hath comau-
ned the also to obeye vs sayenge: childe
obeye thy father & mother. If thou mekes
ly obeye/ so shalt thou growe both in the
fauoure of god & man & knowledge of our

G. Lord

Of a Father

Lord crist. If thou wilt not obeye vs at his commaundmente:thē are we charged to correcte theſe þee þe þou repente not þe amende thy ſelfe/ God ſhall ſley the by his officers or puniſh the euerlaſtingly.

The deſtruction
et morta-
rige of
gildern.

Furtoure them not wordly þe wo-
dly wiſdome ſayenge: thou ſhalt come to
hōndre/dignite/promocion þe riches/ th-
ou ſhalt be better the ſoþ þe ſoþ/ þe ſhalt
haue. iii. oþ. iii. benefices þe a great do-
ctoure or a bithoþe þe haue ſo many men
waytinge on theſe do noþinge but haue
þe hunte þe lyue at pleaſure/ þe ſhalt not ve-
de to ſwete/to laboure or to take any pa-
ne for thi lyuinge þe ſoþ/ fillinge the
full of þe pride/disdayne þe ambicion þe co-
uptinge their myndes to woþdly perſua-
ſions. Let the fathers þe mothers marke
þeþe them ſelues were diſpoſed at all
ages/ þe by expeſtice of their awne infir-
mites heſpe their chilđren þe keþe the ſro
occasions. Let them teach their chilđren
to ake mariages of their fathers þe mothe-
rs. And let their elders provide mariages
for the in ſeasoun:teaching the ſe also to kn-
owe/that ſhe is not his wife to the ſon-
ne taketh/ner he her hufande to þe doug-
hter taketh without the conſente þe good
will of their elders or the ſhat haue aucte-
orite ouer the. If their frēdes wil not ma-
rye the ſe are thei not to blame þe they
marye the ſelues. Let not the fathers and
mothers

Of an husb. F. I

mothers always take vntermost of the
ir auctorite of their childern/ but at a ty-
me suffre with the & beare their weaken-
esses as Chyill doeth oures. Heke crist in
your childdren in your wifes/ seruauntes
& subiectes. Father/mother/sonne/douga-
hier/master/seruaunt/kinge & subiecte/be
names in the worldly regimete. In crist In crist
we ar all one thinge/none better the an other/ all brethern & must all seke christ & wear alse
our brothers profit in crist. And he that
hath the knowledge whether he be Lorde
or kinge/is bounde to submitte him selfe
& serue his brethern & to geue him self for
them/to winne the to christ

In crist
wear alse
seruauntes
& he that
hath kno
wlege y^es
bounde

The office of an husband & how he ought to rule.



W^esbandes loue your wifes/as Christ loued his congregacion/s gaue h^e self for it/to sanctifie it & clese it. Men ought to loue their wifes as their awne bodies. For this cause shall a man leane father and mother and shal continue with his wife and shalbe made both one flesh. He that every one of you loue his wyfe euuen as his awne bodye: All th-

Dfamaster

When ouer
gōt to ru
ke their
wiues by
godz w-
orke. saith
husbandes loue your wiues & be not bit-
ter to the / & Peter i. pet. iii. saith, me dwel-
ly youre wiues accordinge to knowlege
(that is accordinge to the doctrine of crist)
genuine reverence to the wife / as to v sw-
eaker vessel (that is helpe her to beare hit
infirmitis) & as to the that ar heyses also

Why the man is st. ronger, then the wemen / not to rage upon the & to be tyrauntes to the but to helpe them to beare their weake- nes. We curtes therfore to them & winne the to criss & ouercome them with kyndnes / that of loue thei maye obeye the ordinaunce that God hath made betwene man and wiffe.

The office of a Master/ and how he ought to rule.



At Ephe. vi. faith
ye masters do even
same things to the
(that is/ be master af
ter the example & do
ctrine of Christ/as he
before taught the ser
uantes to obeye to
them

Of a Master f.11

their masters as to crist) puttinge awaie
therwringes that is/ geue them sayze wo-
des & exhorte the kyndly to do their dutie
pe nourtour e them as thine awn sonnes
With the lordes & nuriour/that they Teach f.
maye se in crist a cause whyp thei ought lo hym serua-
tingly to obeye) & remeber(saith he) that unte to
your master also is in heuen. Neither is know cr.
there any respecte of persons w hi / that ist g after
is/he is indifferente & not perciall:as gr. cristes d.
eate in his sight is a seruaunt as a master octrine
And Colos.iii. saith he/pe masters do to deale w
your seruauntes that w is iust & equal/re ith him.
membinge that ye also haue a master in
heuen. Geue your seruauntes kynde wor-
des/sode/raymente & lerninge. Be not bi-
tier to them/rayle not on them geue them
no cruell countenaunce:but according to
the ensample & doctrine of crist/ deale w
them. And whē thei laboure soze cherish
the againe. Whē ye correck the * let gods Do as ~~is~~
wo~~de~~ be by & do it w soche good maner hing~~e~~, w
that thei maye se how that ye do it to a. gods w
mende them only/ & to bringe them to the o~~de~~
ways w god biddeth vs walke in / & not
to auenge your selues or to wreke yowre
malice on them. If at a tyme thow~~w~~ ha-
unes ye exceade measure in punyshinge
recompēce it another waye

and pardon the
ano-
ther tyme.

The

The dutye of Landelordes.



Et Cristen landlord
ys be contente with their rente & olde
customes not reysing
the rente or siens
& bringinge vp new
customes to oppres-
se their tenauntes
nether lettinge. iij. o^r

ijij. tenauntryes vnto one man. Let them
not take in their communes nether make
parkes nor pastours of hole parishes.

God ga-
ve the er-
th to me.

For god gaue the erth to men to inhabite
& not to shepe & wilde deer. Be as fathers
to your tenauntes: ye be vnto the^{hem} as criss
was to vs & shew to the^{hem} all loue & bry-
dnes. Whatsoeuer busines is amonge the^{hem}
be not parciall faueringe one moare then
another. The complaints/quarels & str-
ife that ar amonge the^{hem}/counte diseases of
sick people & as a mercifull phisicio he-
ale them with wisdom and good councel
Be pitifull & reder herted to the^{hem} & let not
one of thy tenauntes teare out anothers
chrote/but iudge their causes indifferent-
ly and compel the^{hem} to make their ditches/
hedges/gates & wayes. For euern for so-
ch causes were ye made landelordes / and
for soch causes payd men rent at the beg-
inninge. For if soche an order were not/
one

The dutye of king.etc. lli

one shuld sley another & all shulde go to
swast. Yf thy tenaunte shal laboure & tope
le all the yere to paye the thi rente & wh-
en he hath bestowed al his laboure / his
neighboures catell shal devoure his fru-
tes/how tedious & bitter shulde his lyfe
be: He therfore that ye do your dutyes a-
gaine & suffre no man to do the wronges/
sauie the kinge only. If he do wronge/the
wul thei abyde gods iudgemente.

The dutye of kynge s ad of the Judges and officers.

Et kynge (if they had never
beChisten in dede then so to
be called) geue them selues al
together to the wealth of th-
eir realmes after the ensamp-
le of crist: remembinge that the people
are gods and not theirs: yee ar cristes en-
heritaunce and possession / bought w hys
bloude. The most despised person in his
realme is the kynge brother & felow me-
bre with him and equall with him in the
kingdome of god and of Chiste. Let him
therfore not thinke him selfe to good/ to
do them service neither seke any other th-
inge in them / then a father seeketh in hys
children yee then Chiste sought in vs

Though

The Dutye

Though that the kinge in the temperall
regimente be in the rowme of god & repre-
senteth god him self & is without all com-
parison better then his subiectes: yet let
him put of that & become a brother/doin-
ge & leuinge vndone al thinges in respect
of the comune wealth/that al men ma-
ye se that he seeketh nothinge/but the pro-
fit of his subiectes. When a cause that re-
quireth execuciō is brought before hi the
only let hi take the person of god on him
The let hi know no creature but hear al
indifferetly/whether it be a straunger or
one of his awne realme & the smal as wel
as the greate & judge righteously for þ
iudgement is the lozdes Deut. i. In tyme
of iudgement he is no minister in þ king-
dome of crist: he preacheth no gospel/but
the sharpe law of vengeance. Let hi ta-
ke the holy judges of the olde testamente
for an example & namely Moses w
executinge the lawe was mercilesse/oth-
erwise moare then a mother to thē/never
auenginge his awne wronges/but suffri-
ng al thinge/bearinge every mans wea-
knes/teachinge/warninge/exhortinge ad-
euer caringe for thē & so tēderly loued thē
that he desired god ether to forȝeue them
or to damne him with them

Moses

Judges.

Let the judges also priuately when th-
ei haue put of the person of a iudge etho-
se w good councell & warne the people
helps

of kinges etc. | f. llii

helpe/that thei come not at gods iudgement: but the causes that ar brought to ihē when thei sit in gods stede/ let the iudge/ & condemne the trespaser vnder lawfull witnessesse & not bzeake vp into the cōsciencies of men/ after the ensample of Anti cristes disciples/ & cōpel the ether to forswere the selues by the almighty god ad by the holy gospel of his merciful promis- es or to iekifie agenst the selues. which abomination our prelates lerned of Capphas Mat. xxvi. sayēge to crist/ I ad. se hiselſe to accuse. Dure iure or charge the in the name of the lyuing god/ that thou tell vs whether thou prelates be crist the sonne of god. Let that whiche lerned of ich is secret to god only/ wherof no prose capphas can be made ner lawfull witnessesse brounghi/ abyde to the cominge of the lord vnto ret sinnes hal opē al secretes. If any malice bzeake es per- forth/ that let the iudge only. For soþer yne to god auctoritie hath god not geuen them od to þu

Moses Deut. xviij. warneth iudges to nyþ and kepe the upright & to loke on no mans þe open sin son/ that is/ that thei preferre not the lyue ues to þe before the lowe/ the great before the smal kinge. all/ the riche before the poore/ his acqaintaunce frende/ kynsman/ contrey man/ or one of his awne nacion before a straunger/ a frende or an alien/ yee or one of thair awne faith before an infidell: but thair at thei loke on the cause only to iudge in differently. For the rowme that thei are in

The Dutie

in & the law that thei execute ar god/s/ is
as he hath made al & is god of al & all are
his sonnes:even so is he iudge ouer all &
will haue all iudged by his lawe indiffe-
rently & to haue the right of his lawe/ al
will auenge the wronge done to the tur-
ke or sareson. **F**or though thei be not un-
der the euerlastinge testament of god i cr-
ist/as few of vs w^o are called cristen be/;
even no mo the to wh^o god hath sent his
promises & powred his sprice into their
hertes to beleue the/ & thos w^o faith gra-
uen lust in their hertes to fulfill the law
of loue; yet ar thei under the testamete of
the lawe natural w^o is the lawes of eue-
ry lande made for the comen wealth thei
& for peace & vnite that one may lyue by
another. In w^o lawes the infideles(if thei
kepe them) haue promises of worldly thi-
nges w^o soever therfore hindreth a be-
ry infidell from the right of that lawe/s/
neth agest god & of hi^s wil god be auenged
Moreouer Wholes warneth the that thi
receave no giftes/rewardes or brybes.
For those two pointes/faueringe of one
person moare then another/ & receavinge
rewardes/peruerre all right & equite and
is the only pestilence of all iudges.

And the kinges warneth he that thy
have not to many wines/lest their hertis
turne awaye: & that they reade alwayes
the lawe of god/so leue to feare him/la-
thes

of kinges etc. f. llii

their hertes be lyft vp aboue their bret-
tern. Which two pointes / wemen & pride
the despisinge of their subiectes / w^o ar in
very deade their awne brethre / ar n^o come
pestilence of al pris. Reade n^o stories & se

The shirereues / bayly arauites / consta-
bles & soch like officers may let no man
that hurteth his neyghbour scape / but th^s
at thei bringe the before the judges / excea-
pte thei in the meane tyme agre w^o their
neyghbours & make them amendes

Let kinges defende their subiectes frō
the wronges of other nacions / but picke
no quarels for euery tryfyl / no let not o.
ur most holy father make the no moare so
drunken w^oayne names / w^o cappes Wayne
of maintenancē & lyke babels / as it wer names
poperty for children / to bedger their real
mes & to murther their people / for defen-
dinge of our holy fathers tyranny. If The Ho.
a lawfull peace that stondeth w^o gods w.
p^o father
o^rde be made betwene prince & prince & p^o lowseth
name of god taken to record & the body peace &
of our sauoure broken betwene the / ap^o d^onicie
the bonde w^o thei haue made / that peace truce / tr.
o^r bōde cā our holy father not despēce w^o uth and
nether lowse it w^o all n^o keyes he hath: no al hon^e
verely crist can not b^ereake it. For he cā stic
not to b^ereake d^olaw but to fulfil it What. v

If any man haue broken the lawe or a
good ordinaunce & repente & come to the
right waye agayne / then hath Christ

The Dutie

Iehat t^e t
keyes ar
a wh^t t^e
hei ar so
called

The key
es ar p^{ro}
miso.
The key
es ar pa-
p^{re}e.

The bdd
glosse

power to forgene him: but licence to b^ru-
ake the lawe can he not geue. / moch less
can his disciples & vicars (as thei cal the
selues) do it. The **X** keyes wher of they
so greatly bost them selues ar no carnall
thinges but spirituall & no thinge else sa-
ue knowlge of the lawe & of the promy-
ses or gospell / yf any man for lache of sp-
irituall fealinge desire auctorite of men
let him reade the olde doctours . If any
man desire auctorite of scripture crist sa-
ith / Luke. xij. wo be to you laweares for ye
have take awaie the keye of knowlge
ye enter not in your selues & the that co-
me in ye for bidde: that is / thei had blynd-
ed the scripture whose knowlge / as it
were a keye) lettereth into god / wth gloses &
tradicions. Lykewise findest thou Mat.
xxviiij. & Peter answered in ^{the} name of
al so crist promised him the keyes in the
person of al Mat. xviij. And in the. xx. of
Ihon he payed the sayenge receaue
the holy goost whosoeuers sinnes ye re-
mitte thei are remitted or forgene & wo-
hth socuers sinnes ye rayne thei ar reta-
yned or holden. & with preachinge the
proyntes lowle thei as many as repente
& beleue. And for that Iho sayeth receaue
the holy goost / Luke in his laste chapter
saith the opened he their wthtes / that thei
might vnderstande the scriptures & saide
to the: thus it is wthten. And thus it be-
houed

Of kinges etc. f. 1v

honest Crist to suffre & to rise againe the
thrid daye. And that þe repentaunce & re- Repenta-
misiō of sinnes shuld be preached in his name & in
name amonge all nacion. At preachinge for geuen
of the lawe repente men & at the preach- es come
inge of the promises do thei beleue & are by preac-
saued. ¶ Peter Act. ii. practised his ke- chinge
yes & by preachinge the lawe brought þe pe- pple into the knowledge of them selues & pract.
& bounde their consciences / so that they ised his
were pricked in their hertes & said to pe keles
ter & to the other Apostles / what shal we do: Then brought thei forth the keye of
the swere promises sayenge: repente and
be baptised every one of you in the name
of Iesus crist for the remission of sinnes
& ye shal receave the gis of þe holy ghost.
For the promise was made to you & to
your childdren and to all that ar a farre e-
uen as many as the lord shal cal. ¶ Ilys-
ke ensamples is the Actes ful and Peters
pistles / and Pauls pistles and al þe scr.
ipture / ¶ neither hath oure holy father
any other auctorite of crist or by the rea-
son of his predecessor Peter the to preach
gods woorde. As crist compareth the vn-
derstandinge of scripture to a keye / so co-
pareth he it to a nette & to leuen & to ma-
ny other thinges for certen propertyes.
I meruell therfore that thei bolt not the
selues of their nette and leuen / as wel as
of their keyes / for they ar all one thinge.

¶ But

The po-
pis auct.
orite / is
to preach
gods w.
ord only

The Dutye

But as Crist biddeth vs beware of þe law
of the pharises/so beware of their count
erfeited keyes & of their false nettes/þe are
their tradicions & ceremonies their ypo
eritly & false doctrine/þer wþ thei ketch
not soules to crist / but auctorite & riches
to the selues

Not wþ au Let cristen kinges therfore kepe their
heritike faith & trueth & al lawfull promises & bo
saith the des/not one wþ another only/but ene wþ þ
Pope turke or whatsoeuer infidel it be. For so
it is right before god as the scriptures &
exāples of þe bible testifie. Whosoever do
þwe an unlawfull vowe/promise an un
lawful promise/swere an unlawfull oþly
sinner agēst god: & ought therfore to þe
eake it. He nedeth not to sue to Rome for
a licence. For he hath gods wordes & not
a licence only:but also a comāndmēte to
þeake it. At he i therfore that are sworne
to be true to Cardinale & bishopes/that
is to saye false to god/þe kinge & þe realme
maye þeake their oþers lawfully wout
grudge of consciēce by þe auctorite of gods
wordes. In makinge the thei sinned/but i
repenting & þeakige the thei p'lease god
hly & receave forȝeuenes in crist.

Let kinges take their dutye of their su
biectes & that that is necessary to þe defen
se of þe realme. Let the rule their realmes
the selues wþ þe helpe of laye men that ar sa
ge/wise/lerned and expert. Is it not a sh
ame

Of kinges etc. f. lvi

ame aboue al shames and a monstruous th-
inge that no man shulde be founde able to **Bisshops**
gouerne a worldy kingdome sauē byssh. &c.
opes and prelates that haue forsaken the
worlde/are taken out of the worlde/ and
appoynted to preach the kingdome of god
Christ saith/ that his kyngdome is not
of this worlde Iohn xviij. and Luke. xij.
to the younge man that desired hi to bidde
his brother to geue hi parte of v enherit. Beholde
aunc/ he answered who made me to judge the face
of a deuider amonge you. No man that lay of the vo-
eth his hande to the plowe and loketh bac ne a of þ
ke is apte for the kingdome of heuen. Lu **Bisshops**
ke. ix. No man can serue two masters but in this
he must despice the one. Mat. vij. glaſſe

To preach gods worlde is to moch for
half a man. And to minister a temporall ki-
ngdome is to moch for half a man also. Et
her other requireth an hole man. One tha-
t erforceth can not wel do both. He that auēg-
eth hi selfe on every tryfel is not mete to
preach þ paciēce of crist/how that a man
ought to forȝeue and to suffre al thinges.
He that is overwhelmed w al maner ric-
hes and doth but seke moare dayly/is not
mete to preach pouertie. He that wil ob-
aye no man is not mete to preach how we
ought to obeye al men. Peter saith Act. vi
It is not mete that we shulde leaue the
worlde of god and serue at þ tables. Paul
saith. i. cor. ix. God sent me but to preach

A ter

The Dutye

A terrible sayenge verely for Popes/ car-
dinals/ & Bishopes. If he had said woe
to me if I light not & moue princes to w-
are. or if I increase not sent Peters/

Peters patrimonie (as thei call it) it had bynne
patrimo. a moare easly sayenge for them
ny.

Christ forbiddeth his disciples & that
The p. oft (as y maist se Mat. xviij. & xx. Mat.
pix. auct. ix. & x. Luke. ix. & xxiij. Even at his last so-
uite is per not only to clyme aboue lordes/kin.
improni- ges and Emperours in worldly rule, but
ed.

also to eralte them selues one aboue an-
other in the kingdyme of god. But in ba-
yne: for the Pope wolde not heare it th-
ough he had commaunded it to thousand
de tymes/gods worde shulde rule only
& not byshopes decrees/or the popes pl-

Bishop. easure. That ought thei to preache pure-
ly & spiritually & to fassion their lyues
captiued there after & with all ensample of godly
gods w- lyuinge & longe suffringe/to drafwe all to
orde wi- crist: & not to expounde the scriptures ca-
th their awne de- rnal & worldly sayenge: God spake th-
is to Peter & I am his successoure/therfo-
rees

re this auctorite is myne only: & the bri-
nge in the tyranny of their fleshly wildo-
me/in p[re]sencia maioris cessat potestas
minoris/that is in the presens of the gr-
eater the lasse hath no power. There is
no brother he[re] where soch philosophy is
taught.

Hoch

Of Kinges etc. f. lvi

So ch phylosophy / ad so to ab Rochester
use the scriptures / & to mot-
ster with Gods wozde / is as
ter & maner of y bishope of
Rochesters diuininite. For
he in his sermon of the condemnation of
Marie Luther proueth by ashadowe of
the olde testamente that is by Moses ad
Aaron thatathan ad Antichriste oure
most holy father the Pope is Christes vi
care and hed of Christes cōgregacion.

Moses.

Moses laith he signifieth Christ ad
Aaron the Pope. And yet the pistle vnto
the Hebrues xliiij that the hie p; este of
the olde lawe signifieth Christ ad his of
feringe ad his goinge in once in the yere
into the innewe temple signifieth offeringe
where w Christe offered him felse / & chris
tis goinge in vnto y father to be an euer
lastige mediator or intercessor for vs. He
uerthelesse Rochester proueth y contrar
by a shadowe: by ashadowe verely. For
In shadowes they walke w out al shame
& light will they not come at but enfor
ce to stoppe & quench it w all craft ad fals
hed / tell their abominable iugelis hul
de be sene. yf any man loke in the light of
the newe testamente / he shall clerely ses
that that shadowe mai not be so vndstode

they wal
ke in sha
dowes.

Understode therfore that one thinge in
the scripture representeth diuers thinges.
A serpēte figureth Christe in one place ad

39. i. the

The dutye

the deuel in a nother. And a lyō doeth ly
kewise. Christe by leue signifieth Gods
Swoerde in one place/ād in a nother signi
fieh therby the tradicioōs of the phareles
Whō sowred and altered Gods swoerde / to
their auantage. Now Moses verely in
the said place representeth Christe / &
Barō whō was not yet hye prest/represen
teth/not Peter onli or his successoure/as
my lorde of rochester wolde haue it (so;
peter was to little to beare Christes mes
sage vnto all the swoerde) but signifieth
every disciple of chriske / & every true pre
acher of gods swoerde. So; Moses put in
Barons mouth/what he shulde saye/and
Barō was Moses prophete/and spake/
not his awne message/as the pope & Bis
shopes doo) but that / which Moses had
receaneed of God / ād deliuered vnto him
Crod. iiii. & also. viij. Ho ought eneri pre
acher to preach Gods swoerde purely / &
nether to adde no; minishe. A true messen
ger must doo his message truly & d saye ne
ther moare no; lese then he is comman
ded. & Barō when he is hye prest/ & offi
ceth & d purgeth the people of their woul
dly sinne/which they had falle in in twi
chige vncleynly thinges/ & in eatinge mea
tes forbidde(as we sunne in hādelinge &
chalice & the alterād & are purged with
the Bisshopes blessinge)represents chris
te/which purgeth vs from all synne in a
sighte

Barō ps
eneti fr
me prea
spher.

Barō re
presents
Christ.

Of kynges etc. f. iiii

sighte of God/as the piste vnto the Hebrewes maketh mencio. Whē mōses was gone up in to the moante ad aaron left behynde and made the golden calfe / theare aaron representeth all false preachers/ and namely oure most holi father the po-pe. which in like maner maketh vs beleue in a bulle / as the Willhope of Roche ster fullswell alegeth the place in his sermon.

If the po-pe be signified by aaron / & Christ by mōses/why is not the po-pe as well contente with Christes lawe and doctrine/as aaron was with mōses? What is þ cause that oure Willhopes preache the po-pe & not Christ/leinge the Apostles preache not Peter/but Christ:Paul. ii. Corinthe. iii. saith of him selfe & of his fellow Apostles;we pre-ach not oure selues/but Christ Jesus þ ached lord:ad preache oure selues youre seruā. not peter tes for Jesus sake. And. i. Corin. iii. Let not chyl no man reioyse in men. for all thinges a. ste.

re poures/whether it be paul/or Apollo/or Peter:whether it be þ world/or lyfe/or deeth/whether they be present thiges/or thiges to come:all are poures & ye are Christes/ ad Christe is Gods. He leueth out/ye are Peters/or ye are the Popes. And in þ chapter folowinge he saith Let me thus wise esteeme vs/eue the ministers of Christe. &c. And. ii. Corintheo. xii. xii.

f. ii. Paul

Barbadā
deth no
thige to
Mōses.
lawe.

The ap-
ostels þ
ached
not peter
tes for
Jesus sake.

The dutye

Paul was gelous ouer his Corinthis/ because they tell from Chристe to who he had maried the ad clave unto the auctorite of men to even then false Propheties caught auctorite in the name of the hys Apostles. I am saith he gelouse ouer you with Godly gelousy. For I coupled you to one wā/ to make you a chaste virge to Chристe: but I scare lest as the serpēte deceaved Eve thoro w his sotelijye/ even so your wifes shuldē corrupte fro the singlenesse that is in Chристe. And it solo-werth: If he that cometh to you preached a nother. ¶ Jesus / or if ye receave a nother sprue or a nother ¶ Gospell/ the mightē ye well haue be contente/ that is/ ye mightē haue well sobered him to haue auctorite alō ie me. But I suppose (saith he) that I was not behinde the hys Apostles meanyngē in prechinge Jesus and his Gospell/ & in ministringe the sprue. And in the said. xi. Chapter he proneth by the doctrine of Chристē/ that he is greater then the hys Apostles. For christe saith/ to be greate in the kyngdome of God/ is to do service/ and take Payne for other. Apō w rule ¶ Paul dispuneth sayenge: ys they be the ministres of Christe I am moare. In labours moare abundaunce / in stripes aboue measure/ in prisē moare plentuſly/ in deeth of. e/ & so forth ¶ Paul preched Christe moare then Peter & suffered moare

Paul is
greater
then the
hys apost
les.

Paul is
crys Christe moare then Peter & suffered
moare

of kinges etc. f. lxi

moare for his congregaciō then is he gre-
ater then the Peter by his testimonie of Christe
And in the xii. he saith / In nothinge was
I inferior vnto hym the apostles. Though
I be nothinge / yet the tokenes of an Apos-
telle were wrought amoung you with all
paciencē / with signes / and wonders / and
mighty dedes. So proued he his auctoritē
ad not with a bulle from Peter sealed
with colde leed / other with shadowes of
the olde testamente fally expounded.

Moaresuer the A postles were sent im-
mediately of Christe / and of Christe recea-
ued they their auctoritē / as Paul boyleth
hym selfe everywherē. Christe (saith he)
sent me to preach the Gospell. 1. Cor. 2. i.
And I receaved of the lordē that whiche
I deliuerd vnto you. 1. Corinθ. xi. And
Gala. i. I certisye you brethern that the
Gospel whiche was preached of me / was
not after the maner of me (that is to say
carnall or fleshly) nether receaved I it
of man / nether was it taught me: but I re-
ceaved it by the revelaciō of Jesus Christe.
And Galath. ii. he that was myghty
in Peter in the A postles hep over the cir-
cumcision / was myghty in me amōge the
gentiles. And i. to Timothe. i. Reader thou
lyke wise And Joh. xx. Christe sent
them forth indifferently / ad gave them ly-
ke power. As mi father sent me (saith he)
so sende I you: that is to preach a to so-

greater
the peter
paul p̄o
ued his a-
postell / h-
eyp w p̄e.
achige a
sofer ige:
The bis-
shopes p
ue there
ax ostells.
shep w
busses &
shadwes
The Lo-
sells we-
re sent of
chrisie w
like aucto-
ritez.

tre/

The dutye

As I have done / ad not to conquere em-
pires / and kyngdomes / and to subdue all
temperall power vnder you with dys-
ced yu crise. He gaue the the holy goode
to bynde ad loose indifferentl / as thou
seist: ad afterwarde he sente forth Paul
with lyke autorite / as thou seist in the
Actes. And in the last of Mathew saith
he: all power is geuen me in heuen ad in
erth / goo therfore / & teach all naciōs / bap-
tisinge them in the name of the father ad
of the sonne ad of the holy goode / teachin-
ge the to obserue what so euer I comma-
nded you: The autorite / that Christe
gave them was to preach / yet not what
they wold imagē / but what he had com-
mād. Loo saith he / I am with you all
wayes / eue vnto the ende of the wozde.
He said not I goo my waye / ad loo here
is Peter in my stede: But sende the every
man to a sondry cottry / whether so euer
spirit carayed the / & wente with the hym
selfe. And as he wroughe w Peter whe-
re he wete / so wroughe he with the other
where thei wete / as Paul wrosteth of him
selfe vnto the Galathiens. Seinge now
that we have Christes doctrine / & christes
holy promyses / ad saynge that Christe is
ever present with vs his awne selfe / how
cometh it that Christe maye not raygne
immediatly ouer vs / as well as the Pe-
re which cometh never at vs: Seinge al-

The au-
torite
that Christe
gave them
was to
preach
what so
euer I
com-
manded
you: The
au-
torite / that
Christe
gave them
was to
preach / yet
not what
they wold
im-
agen / but
what he
had com-
mād. Loo
saith he / I
am with
you all
wayes / eue
vnto the
ende of
the wozde.
He said
not I
goo my
waye / ad
loo here
is Peter
in my
stede: But
sende
the
every
man
to a
sondry
cottry /
whether
so euer
spirit
carayed
the / &
wente
with
the
hym
selfe. And
as
he
wroughe
w
Peter
whe-
re
he
wete /
so
wroughe
he
with
the
other
where
thei
wete /
as
Paul
wrosteth
of
him
selfe
vnto
the
Galathiens.



of kynges etc. f.15

so that the office of an Apostle is to pre-
ach only / how can the Pope halge with
right / any autorite where he preacheth
not / How cometh it also that Rochester
will not let vs be called one congregaci-
on be the reason of one God / one Christ
one sprite / one Gospell / one faith / one ho-
pe / and one baptism / as wel as because of
one pope ?

¶ If any naturall beast with hys wox
dli wicome strine / that one is greater then
another / because that in congregaciōs one
is leste of another / as we se in the Actes
I answe that Peter sent no man / but
was sent hym selfe / & John was sent / &
Paul / Hylas and Barnabas were sent.
How be it soch maner sendinges are not
wōuldly / as princes lende their Embassay
dours / no ner as freres lende their lym-
bers to gather there bretheredes / which
must obie whether thei will or will not
Here all thinge is fre and willingt. And
the holy goost bringeth them to gether:
which maketh their willes fre / and res-
dy to behow themselves upon their ney-
bours profit. And they that come / offer
them selues and all they have or can
doo / to serue the lordē and their bre-
thern. And every man / as he is foun-
de apte and meke to serue his neybours
so is he sente or put in office.
God of the holy goost are they sent /

Wish

The dutye

With the cōsent of their brethern / & with their awne cōsent also. And Gods woz
de ruleth in that cōgregaciō / vnto which
wozde every man contirmeth his will.

Here bis And Christe which is all waze presen-
shoersma te is the hed. ¶ But as oure Bisshopes hea-
ke them a re not Christes voyce / so se they him not
god derth presente / and therfore make them a God
on the erth / of the ¶ kyndes (I suppose)
Aardm a of Aarōs calfe. For he vringeth forth no
de a calfe other sture but bulles.

And the For as moch also as Christe is as gre-
pope ma ate as Peter / why is not his state as gre-
erth bus- ate as Peters / Had the heed of the empy-
les. re byn at Iherusalē their had bin nō me-
ciō made of Peter. It is verely / as Paul
saith in the Ieuench Chapter of the secon-
de Pistle to the Corinthians. The false
Apostles are desceatefull workers / and
fassion them selues lyke vnto the Apost-
les of Christe. That is / the shauen ¶ na-
tion preache Christe fally / ye vnder the
name of Christe preache them selues / ad-
raygne in Christes stede : haue also taken
awaye the keye of knowlege / and haue
wrapped the people in ignorānce / ad ha-
ue taught the to beleue in them selues / in
their tradicioēs / & false ceremoniēs : so that
Christe is but a vayne name. ad after they
had putt Christe out of his roome / they
gate the selues to : Emperoure & kynges

The shau-
uen na-
ciō hath
put Christ
out of
his roome
me & all
kynges &
the empe-
toure.

Christ is ad so longe ministred their busines tyl
they

of kinges etc. f. lxi

they haue also put the out of their row, but a bat
mes & haue gott their auctorites frō theſe name
& raygne also in their ſtede: ſo that þe em- pper mis-
proure & kinges are but wayne names & nifters
shadowes / as Chriſte is hauinge no thin-
ge to doo in the world. Thus raigne thei
in the ſtede of God ad mā ad haue all po-
wer vnder the ad doo what they liſt.

Let vs ſe a nother poyntie of oure gre- Roche-
ate clerke. A little after the beginnyng ſter vs p.
of his ſermon / entendinge to proue that ued boþ
which is clearer then the ſorne / ſeruerth ig: orat
no moare for his purpose the ſte miffa est ad mali-
ſeruerth to proue that oure lady was boþ cions.
ne without originall ſinne: he allegeth a
ſainge that Marte luther ſayth / which is
this / yf we affirme that any one piftle of
Paul or any one place of his piftles per-
teyneth not vnto the vniuersall chirch /
that is / to all the congregacio of the that
beleue in Chriſte / we take a waye all
ſainte Pauls auctorite. Where apō ſaith
Rochester. Yf it be thus of the wordes of
ſaint Paul / moch rather it is true of the
Gospels of Chriſte and of every place of
the. O malicious blindnes ſtſt note his
blindnes. He vnderſtōdeth by thys wor-
de Gospel no moare but the fourē euāgeli-
ſtes Mathew / Marke / Luke ad John ad The viſt
thinketh not that the Actes of the apostles of pa-
les ad the piftles of Peter / of Paul / ad of us are the
John / ad of other lyke are also the Gospell.
pell.

The Dutye.

What
Gospel
signifi-
eth.

pel Paul calleth his preaching the Gos-
pell. Roma.ii.ād.i. Corin.iii. and Gal.i.
s.i. Timot.i. The Gosspell is every whe-
re one though it be preached of diuers/
and x signifieth glad tidinges/that is to
sweate/an open preaching of Christe/and
the holy testamētē and gracious promises
that God hath made in christes bloude to
all that repente and beleue. Now is the-
re moare Gosspell in one pystle of Paul/
that is to saye / Christe is moare cleerly
preached/and moe promises rehersed in
one pystle of Paul/then in v.iii. first Euā-
gelistes. Mathew/ Marke & Luke.

Consider also his maliciousnes how
wickedly and how erastly he taketh awa-
ye the auctorite of Paul. It is moch ra-
ther true of the Gosspells and of every pla-
One gos ce in the then of paul. x yf that which is
pess one fourre Euangelistes wrote be truer then
spiritu o. that which Paul wrote/then is it not one
ne trueisH Gosspell that they preached/ neither one
sprite that taught them. yf it be one Gos-
pell and one sprite/ how is one truer then
The an. the other? x Paul proueth his auctorite
etor te of to the Galathians and to the Corinthis/
paul and because that he receaved his Gosspell by
of his reuelacion of Christe/ and not of man/ and
Gospell. because that when he conuined with De-
ter and the hye Apostles of his Gosspell &
preachinge/they couldē improve no thin-
ge / neither teach hym any thinge: and be-
cause

of kynges etc. f. liij.

cause also that as many were converted &
as great miracles shewed by his preachi-
ng as at the preaching of the hye Apos-
tles; therfore wilbe of no lesse autorite
the Peter & other hye Apostles. But ha-
ue his & ospell of lesse reputacion then the others

Fynally that thou maist knowe Ro. Rochester
chelver for euer (& all v trenaunte by him) ster pla-
what thei are w in v skynne/marke how
he playeth bo ppe w the scripture. He al-
legeth the beginninge of the ieth chapter
to the Hebrewes. Umbra habes lex iurum
rozu bonozu/ the lawe hath but a shado-
we of thinges to come. And immediatly ex-
poundeth the figure cleane contrary vnto
the chapter folowinge & to all v hole pi-
stle makyng Jarō a figure of the Pope,
who v Epistle maketh a figure of christe

He allegeth halfe a texte of paul.i. Ti-
moth. iiiij. In the later dayes some shal de-
parte fro the fayre/ geuigne hede vnto spri-
tes of errore & deuelish doctrine: but it fo-
loweth in the texte / geuinge attedaunce
of hede vnto the deuelish doctrine of it, &
which speake false thozow y pccisie & ha-
ue their cosciences marked w a hore yerd/
forbiddinge to mary/ ad comandinge to
absteyne fro meates which god hath cre-
ated to be receaued with geuinge thankes
Which two thinges who euer dyd save
the Pope Rochester God/makyng
kyng in the creatures which god hath
created

Never
mat forba
de to ma
ry save
created

The Dutie

the pope created for mans vse to be receaved with
thankes. The kyngdome of heuen is not
meate and drincke/saith Paul/but righte
ousnes/peace/ād Joye in the holy goot.
For who so euer in these thiges serueth
Christe pleaseith God/and is allowed of
men Roma. iiii. Had Rochester therfore
re not a cōsciēce marked w̄ the hote yero
of malice/so that he can not cōsentē vnto
the will of God ād glorie of Christe/he
wolde not hane so alleged the terte w̄ is
contrarye to none save them selues.

He allegeth an other terte of Paul in
the seconde chapter of his seconde p̄istle to
the Tessalonians. C̄rit discessio p̄imum/
that is saith Rochester/before the comyn
ge of Antichrist there shalde a notable de
partinge from the faith. And Paul saith.
The lōrde cometh not ex. epte there come
a departinge first. Pauls meaninge is that
the last daye cometh not so shorly/but
that Antichrist shall come first/sand de
stroye the faith/ād sit in the temple of God
ād make all me whoshepe hym ād bele
ue in him (as the Pope doeth)ād the shal
Gods wōrde come to lyghte agayne (as
it doeth at this tyme)ād destroye hym/ād
biter his iuglynge/ād the cometh Christe
vnto iudgemente. What saie ye of this ceaf
ty conueyar? Wolde he spare/suppose ye
to allege & to w̄zeste other doctours p̄tli
kely/which seareth not for to iugle with
p̄ holy

Of kinge etc. f. lxxiiij

þ holy scripture of god / expoundinge þt þn
to antychrist w Paul speketh of Lhrist
þo be thou sure. But euē after this maner
wise peruerte they the hole scripture / ad
all doccours / wozinge the vnto their ab
hominable purposse / cleane contrary to the
meanyng of the texte / ad to the circūsta-
unces that goo before & after. ¶ Which
deuelish falleſeed leſt the laye men ſhuld
perceave / is the veri cauſe why / that thei
ſwill noſ ſoſte the scripture to be had in
the englyſh tōge / neſter any woſke to be
made / that ſhulde b̄inge the people to
knowleage of the trueth.

He allegeth for the Popes auctorite
ſaint Cipriane / ſaint Auguſtine / Ambro-
ſe / Hiero ad Dzigne: of whiſh never one
knew of any auctorite that one Wiltho-
pe ſhulde haue aboue a nother. And ſaint
Gregoſy allegeth he w̄ wolde receave no
ſoſh auctorite aboue his brethern whē it
was proſerđ him. As the maner is to
call þ Tully cheſe of Draoturs for his talki cheſe
ſinguler eloquence / ad Aristotle cheſe of te of oꝝan
philofophers ad Virgil cheſe of Poetes
for their ſinguler lerninge / ad not for ani
auctorite that thei had ouer other: ſo was
it the maner to call petier cheſe of the Ap-
ſtles for his ſinguler actiuitie ad wiſnes
& not that he ſhulde be lozde ouer his bre-
thern contrary to his awne doctrine. Yet
compare that cheſe Apoſtle vnto Pauls
and

The cauſe why
they wil
not haue
the ſcrip-
ture ieng-
lyſh.

The Dutye

and he is founde a great waye inferior;
This I saye not that I wolde that any
man shulde make a God of Paul/ contra-
ry vnto his awne lerninge. Not with-
dinge yet this maner of speakinge is left
vnto vs of oure elders / that whē we sa-
ye the Aposlē saith so / we vnderstonde
Paul / for his excellēcy aboue other Ap-
ostles. I wolde he wolde tell you how
Hierō/Augustine/Bede/Origene & other
doctours expoūd this texte / upon this ro-
ke I will bylde my congregacion / & how
they enterp̄et the keyes also. Thereto /
Pasce/pasce/pasce/which Rochester lea-
ueth without any english/ signifieth not
Pall/ shere & shauē. Upon which terte be
holde the faythfull exposiciō of Bede.

Roches-
ster calle-
fesse the Aposlē of Ch̄riste with their
geth paul swēked tradiciōs ad false Ceremonies w
for his they them selmes haue fayned / alleginge
Bynd ce Paul.ii. Thessal.ii. Ianswere that Paul
tempni- taught by mouth soch thinges as he w̄o,
es cōsta- te in his pistles. And his tradiciōs ware
ri to pa- the Gospell of Ch̄riste / & honest maners
rēs do- and lyuinge/ ad soch a good order as be-
ḡne.

Note also how craftyly he wolde en-
fesse the Aposlē of Ch̄riste with their
geth paul swēked tradiciōs ad false Ceremonies w
for his they them selmes haue fayned / alleginge
Bynd ce Paul.ii. Thessal.ii. Ianswere that Paul
tempni- taught by mouth soch thinges as he w̄o,
es cōsta- te in his pistles. And his tradiciōs ware
ri to pa- the Gospell of Ch̄riste / & honest maners
rēs do- and lyuinge/ ad soch a good order as be-
ḡne. cometh the doctrine of Ch̄riste. As that
a woman obeye her husbande / haue her
heed couered/ kepe silence/ & goo woomā
ly and christenly apparelde/ that childeyn
and seruauntes be in subiection: and that
the young obeye their elders/ that no mā
cate

of kinges etc. F. Ixliii

tate but he that laboureth and worketh
& that me make an ernest chinge of Gods
woerde and of his holy sacramentes & to
watch fast and praye ad soch lyke as the
scripture commaundeth. Which thinges
he that wolde b^reake w^rote no Chisten
man. But we maye soell complayne and
crye to God for helpe/that it is not law.
full for the p^oyses tyranney / to teach the
people wat prayer is / what fastinge is &
wher soe it serueth. There were also p^orayar
certaine customes all waye which were
not commaunded in Payne of hell or euer
lastinge d^ranacion/as to watche all nigh.
or leue-
te/ & to kylle one another/ which as soone as
as the people abused the they b^reake the.
for which cause þ Willhopes myght b^re
ake many thinges now in lyke maner.

Paul also in many thinges which God
had made fre/gaue pure & feythfull cou-
cell without tanglinge of any mas consci-
ence/ & without all maner commaunding
vnder þ paine of cursinge/ paine of excom-
municatiō/paine of heresie/paine of bur-
nige/paine of deedli sinne/Payne of hel
& paine of d^ranaciō. As thou maist se. i. eo & so forth
tin. viii. Where he conceleth þ unmaried
þ widwes & virges that it is good so to
abyde/þf they haue þ gift of chalite. More
to wine heut therby (for nether circucisi-
on nether uncircucisiō is ani thige at all
But þ kepinge of the commaundementes is
all to

The dutye

au to gether) But that thei might be with
out trouble / ad might also the better way

If Paul ste on Gods wozde ad frelyer serue their
had none bretheren. And saith (as a faichfull seruau
auctorite) that he had none x auctorite of the lor
te: then de to geue them any comandemente. But
had Pe- that the A postles gaue vs any blynde ce
ter none remonies whereof we shulde not knowe
where the reason that I denye & also defie as a
had thyn thinge cleane contrary vnto the lernyng
the pope of Paul every where.

this auc. For Paul comandeth that no man ones
to rite. speak in the church/ that is/ in the cōgre
gacion but in a toge that all men vndersto
de/ excepte that there be an enterpryter bi
ster is im he comandeth to laboure so/ knowleage/

pronoued vnderstandinge / ad felinge / ad to beware
of supersticio / ad persuasions of worldly
wisdom/philosophy/ and of ypocrysies
ceremonies/ ad of all maner disgisinge/ &
to walke in the playne ad opē trueth. Ye
were once darknes (saith he) but now a
re ye light in the lord/ walke therfore as
the chilidren of light. Ephe. v. how doeth
Paul also wysh the encrease of grace in
in euery pistle: How crieth he to God to
augmente their knowleage/ that they shul
de be no moare chilidren waueringe with
every wīde of doctrine/ but wolde vouch
safe to make the full me in Christe and in
the vnderstandinge of the mysteries or se
cretes of Christe: so that it shulde not be
possi

of kinges etc. f. lxv.

possible for any man to deceave the with
any entisinge reasons of worldly wilde
me, or to begyle the with blynde ceremoni-
es, or to leade the out of the waye w^t sus-
perstitiousnes of dygised yppocrisy, vnto
whiche & knowlege are the spirituall of-
ficers ordened to bringe them Eph. viii.
Ho ferre it is awarc that Christes Apos-
tles shulde geue the tradicions of blynde
ceremonies without significacio[n]es of w^t
no man shuld knowe þ reason, as Roche-
ster w^t loueth shadowes & darknes lyeth
on the god stoppe his blasphemous mouth

Here
foxe the
spirituall
officers
are ordene-
ned.

Roches
ster alle-
geth here
tis for
his pur-
pose for
lacke of
scripture

Consider also how studiously Ro-
chester allegeth origene both for his Pope
& also to stablish his blinde ceremonies
w^t al which Origene of all herikes is con-
dened to be the greatest. He is an auncient
doctor saith he yee & to wh^t in this payn
te greatest fayreth is to be geue: yee verely
Bristol ad Plato ad even very & Ro-
byn hode is to be beleued in soch a payn. Robyn
hode that so greatly maynteneth our holi fa de is of
thets autorite ad all his disgylenges. auctorite

Last of all as once a craftye thete wh^t ymough he
he was espied ad folowed/cried vnto the to proue
people. Stoppe the thete stoppe the thete the pope
And as many to begynne w^t all call firs. with all
in a nother mans ȝeue that w^t he feareth
shuld be leade to his awne charge: euē so
Rochester lieth to dr. Martin Luthers char-
ge the flayenge & murtheringe of Christe

3. i. 116

The Dutye

the/ because thei will not beleue in his
trine/ which thinge Rochester & his bre-
thren haue not ceased to doo now certen
hundred yeres/ with soch malice that whē
they be deed/ they rage burnyng the bo-
dies / of which some they them selues of
lyckly hode kylled before secretly. And
because that all the wo^{ld}de knoweth that
Martin Luther ac^{cep}th no man/ but kylleth
only with the spirituall fwoorde the wo^{ld}
de of God soch cāred consciēces as Ro-
chester hath fether persecuteth / but so
fereth persecutōn: yet Rochester with a
goodly argumēnte proueth that he wold
do it if he co^{ul}de. And marke I praye
you what an O^uratōre he is ad how de-
Roche- hemently he persuadeth it. Martin Lu-
ster is an ther hath burned the Popes decretals a
O^uratōre manifest signe/sayth he/ that he wold ha-
ve brunte the Popes holines also / yf he
had had him. A lyke argumēnte (which I
suppose to be rather true) I make. Roche-
ster & his holy brethern haue brunt Chri-
stes testamēte: an evidēt signe vere li that
they wold haue brunte Christe him self
also if they had had him.

Roche- I had all mosi vere li left out the che-
ster is cle^{re} self poynē of all. Rochester with abomi-
nabie & shamelesse: pē & sterke mad/ of pu-
de hisel- re malice/ & so adased in & braines/ of spi-
fe. te that he can not overcome the trutē/

that he leith not o^u rather gateth not

John

of kinges etc. f. lvi

What he saith: in the ende of his first de-
strukcion / I wolde saye instruccio as he
callcth it / intendinge to yrone that we are
iustifieth thozow holy woxkes / allegeth
halse a texte of Paul of the syte to Gala-
chiens (as his maner is to ingle & couayre
craftily) sydes per dilectionē operās * id If roche
texte he this wise englissheth: faith id is ster he
swrought by loue / & maketh a verbe pali soch a iu-
ne of a verbe deponente. Rochester will guler:
haue loue to goo before / ad sayth to sprin whatsup
ge out of loue. Thus Antichrist curneth pose ye
the rotes of the tre byward. I must first of the re-
loue a bitter medicinē (after Rochester's
doctrine) & the beleue that it is wholesome
when by naturall reason / I sprin hate
a bitter medicinē / vntyll I be brought
in belefe of the phisicion that it is whol-
some / & that the bitternes shall heale me /
ad the afterwarde loue it of that belefe.
Doeth the childe loue the father syzt / ad
the beleue that he is his sonne or heyre /
or rather because he knoweth that he is
his sonne or heyre & beloued / therfore lo-
ueth agayne : John sayth in the thred of
his syzt Pittle. He what loue the father
hath shewed apō vs / that we shulde be
called his sōnes. Because we are sonnes
therfore loue we. Now by sayth are we
sonnes as John saith i the syzt chapter of
his Gospell. He gaue them pouer to be
the sōnes of God in that they beleued on

3.1. his

farth is
the rote
and loue
sprigeth
of farth.

The Dutye

his name. And Paul sayth / in the thred Chapter of his Pittie to the Galathies/ we are all the sonnes of God bi the fauþ which is in Jesus Chристe. And John in the sayd chapter of his Pittie saith. Here by perceauþ we loue/that he gaue his lyfe for vs. We coulde se no loue ner cauþe to loue agayne / excepte that we blesþed that he died for vs and that we were saued thoroþ his deeth. And in the chapter folowinge saith John. Here in is loue/not that we loued God:but that he loued vs and sente his sonne to make a gremant for oure synnes. He/God sente not his sonne for any loue that we had to him:but of the loue/that he had to vs sente he his sonne/that we myght se loue ad loue agayne. Paul lyke wise in the. viii. Chapter to the Romayns / after that he hath declared the infinite loue of God to vs ward in that he spared not his awne sonne but gaue him for vs/ cryeth out saþenge:who shall separat vs from the loue of God:shall persecutioþ/shall a swerdeþ &c. No:sayeth he / I am sure that no creature shal separat vs from the loue of God that is in Chрист Jesus oure lord: as who shulde saye/we se so greate loue in God to vs warde in Christes deeth/ that though all misfortune shulde fall on vs / we can not but loue agayne. Now how know we that God loueth vs:verely by

of kinges etc. f. lrbij

ip by sayth*. Mo therfore though Roche Chongh
ster be a beest saythlesse / yet ought nat rochester
all reason to haue taughe him / that loue haue not
springeth out of sayth and knowlege and the spiri-
not sayth and knowlege out of loue. But te to iud
let vs se the texte. Paull sayth thus. In ge spiri-
Ch:iste Jesu: nether circumcision is any tuall thi-
thinge worth/ner in circucisio: but sayth ges yet
which worketh thoro w loue or which oughte
thoro w loue is strōge or myghtie in woz reasons
kinge & not which is wroughte by loue haue kep
as the iuguler sayeth. Faith that loueth te hi frd
Gods commaundmentes iustifieth a man. So shāful
Yf thou belene Gods promises in Chri- spenge.
sle / and loue his commaundmentes / then art
te thou safte. Yf thou loue the commaund- Wat god
mentes then arte thou sure that thy sayth is hath blis-
unfayned & that Gods sprite is in the. ded hi to
the

How sayth iustifieth before God in the righe the
herce & how loue springeth of sayth & co. re falled
yelletth vs to work: ad how the workes to lyght
iustifie before the wozlde & testifie what
we are / ad certifie vs that oure sayth is
unfayned & that the righe sprite of God
is in vs / se in my boke of the iusticie of
sayth & there shalt thou se all thinge abū In the
dantly Also of the * controversy betwene māmon:
Paul & James se there. Neuer the later / The con-
troversy betwene Rochester sayth / yf sayth on ip iustifieth
the both the deuels ad also synners betwene
that lye Syll in sinne shulde be saued / his Je mesg
argumēt is not worth a strawe. for ne. Paull.

thir

The dutye

Why deſther the deuels & noȝ yet synners that deuels ha- tynue in synne of purpose ad delectacio- ne none haue any ſoȝ fayth as Paul speakeſt of of Pauls for Pauls fayth is to beleue Gods pro- fayth neſt mises. Fayth layth he Ro. x. Comerh by fayth ſynners hearinge & hearinge cometh by the wo- de of God. And how ſhall they heare wi- that re- out a preacher & how ſhall they preache penſ not excepte they be ſete? As it is wroȝteſ (ſaith he) how bewtifulle are the ſete that bringe glad tydinges of peace and bringe glad tydinges of good thiges. Now whē ſente god any messingers vnto the deuels to preach them peace or any good thig- ge: The deuell hath no promyſe: he is therfore excluded from Pauls fayth & The deuell beleueth that Christ died/but not that he died for his ſinnes. Whether wech anſ that conſenteth in the herte to con- tinue in ſinne/beleue that Christ died for hi. For to beleue that chylde died for vs is to ſe oure horriblie danacio & how we were appoynted vnto eternall paynes/ & to ſeale & to beſure that we are delivered ther fro thow Christe/in that we haue power to hate oure ſinnes & to loue gods comaundmentes. All ſoȝ repete & haue their hertes looſet out of captiuite & bo- dage of ſinne & are therfore iuſtified thow faith in chylde. Wbeked ſynners haue no fayth/but imaginacio & opinions aboue Chylde/as oure ſcole me haue in their

And ma-
ye beleue
that chyl-
de died &
many o-
ther thin-
ges & not
beleue in
chylde.

What it
is to be-
leue in
Chylde.

of kinges etc.' f. lxviii

hest p̄inciples/aboue/which they braue
le so fast one with a nother It is a nother
thing to beleue that the kyngc is rich &
that he is righ vnto me/and that my pa-
te is therin: and that he will not spare a
peny of his riches at my nede/when I be-
lene that the kyngc is rich I am not mo-
ued. But whē I beleue that he is rich for
me ad that he will never sayle me at my
nedē/then loue I ad of loue am ready to
worke vnto the vtremost of my power &
But let vs retorne at the last vnto our
purpose agayne.

Mat is the cause that laye me
can not now rule/as well as
in tymes past/and as the iur-
ies yet do: Merely because
that Antichrist with the mi-
le of his ingelinge had begyled oure ey-
es/and hath cast a superstitious feare ap̄
the worlde of ch̄ullen. men / and hath
taught them to dreade / not God and his
worde/but hym selfe and his worde: not
Gods lawe and ordinances/princes ad
officers which God hath sett to rule the
worlde/but his awne lawe and ordina-
ces / tradicions and ceremonies and dis-
cised disciples / which he hath sett every-
where to deceane the worlde/+ to expell
the light of Gods worde / that his dark-

hyp̄ia
ye me ad
not rule

The Dusye

nes maye haue to wome. For we se by day
by expecience of certayne hondred yeres
longe/that he whiche seareth neither mod-
ner his woorde / neither regardeith father /
mo:her / master / or Chристe him selfe / w
Men fea rebelleith agenst gods ordinaunces / ryleth
r: the po agenst the kynges and resisteth his offi-
pes opse / dare not once laye handes on one
of the oipes annoyncted : no though he
sey his father before his face / or doo vio-
lēce vnto his brother / or desile his sister /
wife or mother. Lyke honoure geue we
vnto his tradicions ad ceremoniēs. What
deuocion haue we whē we are blessed / as
they call it, with the chalice / or whē the
Bishope lyfēth op his holy hande ouer
vs / who dare handle the chalice / twiche
þ altare stō / or putt his hāde in the toure
or his synger vnto the holi oyle : What
euēreēce geue we vnto holy water / holy
syre / hol: b̄red / holi salt / halowed belles /
hol: wayx / hol: bowes / hol: candels ad
hol: asthes : And last of all vnto the ho-
ly candle committ we oure soules at ou-
re last departinge. Yee þ of the very clou-
te whiche the Bishope or his chappell
that knudeth by / knitteþ aboue chilidens
neckes at confirmacion / what laye person
durft be so boide as to vnloose the knot-
ter. Thou wilt saye / do not soch thinges
bringe the holi goost / ad put awaie syns
ne / and dypue awaie sprites. I saye that

as Red

of kinge etc. f. lxx

stedfast sayth of belefe in Christ / and
in the promises that God hath sworne to
gene vs for his sake / b^ringer h^r holy goost
as all the scriptures make mencion / and
as Paull sayth (Actes. xix.) haue ye recea-
ued the holy goost thozow sayth of bele-
vinge? f^r aith is the rocke where on chi f^r aith d^r
ste byldeth his congregacion / agest whiche ueth the
sayth Christ Mather. xvi. hell gates shal deuels a
not p^reuayle. As sone as thou beleuest in waye
Christ / the holi goost come h^r / synne falt
ech a waye / deuels fle wh^re we cast holi wh^ri doo
water at n^r deuell or f^r ringe n^r belles / he not p^r his
fleeth / as m^re doo fr^r younge childern / ad h^ropes
moketh with vs / to b^ringe vs fr^r the true make h^r
sayth that is in Gods w^rde vnto a super fle from
sticious / a false belefe of oure owne ima f^rotinge
ginacion. Yf thou haddest sayth and thre. of gunes
west an vnhalowed st^r at hished / he wol
de ernestli sie ad without mockinge / yee
though thow threwest no th^rge at all / he
wold not yet abyde.

Though that at the beginninge mira Ceremo-
nies were shewed thozow soch ceremoni nies did
est to moue the infidels to beleue the w^r not p^r mi-
de of God. As thou readest how i^r Apst- racle but
les anoynted the sycke with oyle ad hea- f^r aith.
led the / and Paul sent his pertelet of gyz
kyn to the lycke and healed the also. Yet
was it not the ceremonie that did the my-
racle / but sayth of the preacher and the
w^rch of God / wh^rch had p^romysed to

The Dutie

confirme and stablysh his Gospell with
soch miracles. Therfore as sone as the
gist of myracles ceased/ought the ceremony
to haue ceased also:or else if they will
veades haue a ceremonie to signifie some
promes or benefit of God (which I pray,
se not but woilde haue Gods woorde prea-
ched euery sonday/so, Wenteke sondayes
& holy dayes were ordyned) the lett the
tell the people what it meaneth: & not set
vp a baulde & a naked ceremonie without
significacio/ to make the people telue the
tin and to quench the sayth that ought to
be geuen vnto the woorde of God.

Let the
tell what
the cere-
monie me-
aneth.

The p[ri]e
is disp[er]se-
seth him
selfe w[th] y
passio[n] of
ch[rist]e.

Dome ce-
remonie,
as quench
sayth ad-
done and
make the
ifideis to
mockedg

What helpeth it also that the p[ri]est wh[en]
he goeth to masse disgieth him selfe with
a great parte of the passion of Ch[rist]e/and
playeth out the rest vnder silence with
signes and p[ro]fessors/ with noddinge /be-
kinge and movinge / as it were Jacke
napes/when nether he him selfe / nether
any man else woteth what he meaneth:
not at all verily/but hurteth and that ex-
ceedingly. For as moch as it not only
destroyeth the sayth and quencheth the
loue that shulde be geuen vnto the com-
maundementes /and maketh the people vn-
thankfull / in that it bringeth them in to
soch supersticio/that they thike that they
haue done abundauntly p[ro]ough for God
yee and deserved aboue measure / yf they
be present once in a daye at soch mymyll.

of kinges etc. f. lxx.

ge: But also maketh the infidels to mock
vs and abhoze vs/in that they se nothin
ge but soch a ps playe amonge vs/where
of no man can geue a reason.

All this cometh to passe to fulfill the The pro
phesy which Christ prophesyd. phecy of
Matthe. xiii. And luke. xii. that thereshall Christ te
come in his name which shall saye that fulfilled
they them selues are Christe. That doo
verely the Pope and oure holy orders of
religio. For they vnder the name of chri-
ste preachth em selues their awne wo-
de and their awne traditions / and teach
the people to beleue in them: The Pope
geueth pardons of his full power / of the
treasure of the churc h ad of the merites of
saintes. The freres lyke wise make their
vnefactours (which onli they call theire
brethern & sisters) partakers of their mas-
ses/fastinge/watchinges/prayenges and
wolwarde goinges / Yee and when a The test
nouice of the obseruautes is professed the a met of
father exeth him/will ye kepe these ruels the obser
of holi saynte frāces / and he sayth yee/uauntes
will ye so in deade sayth he: the other
answareth:yee sozoth facher. The sayth
the facher / and I promyse you agayne e-
verlastinge lyfe. O blasphemy. If ever-
nall life be duc vnto the pylde traditions
of lowlye freres/where is the testamente
become that God made vnto vs in Christ-
es bloude: Christ sayth Mathe. xxiij.

The Dutie

Falsano
tuted.

Christis
selues
proue y.
Be it ne-
ver so ter-
rible mu-
st be yet
fulfilled

Christ
was no-
ther sha-
ne noz sh
orne noz
dorned
Wopse.

And mark. riss. that there shal come pse
do christi. Which though I for a conside-
ratio haue trāslated false christes & pyn-
ge the greke worde : yet signifieth it in
english false anoynted and ought so to be
trāslated There shal come (saith Christe)
false anoynted & false prophetes and shal
doo miracles & wonders so greatly ihat
that if it were possible / the very electe of
chosen shulde be brought out of the wa-
ye. Compare the Popes doctrine vno^s
wonde of God and thou shalt fynde that
there hath byn & yet is a great goinge out
of the waye / and that evyll men ad dece-
vers as Paul prophesied. ii. Timoth. iii.)
haue prenayled and wared worse & woi-
se begyninge other as they are bigyld the

yenge: shal God let vs goo so soze out of
the right waye: & I answeire it is christe
that warneth vs / which as he knew all
that shulde folowe / so prophesied he befo-
re ad is a true prophete / and his prophes-
ie must neadis be fulfilled.

Od annoynted his sonne Ihe
sus with the holy goost & ther
fore called him christe / which
is as moch to saye as anoynted
Outwardly he disglyed him
orne noz not but made him lyke other men / & sente
dorned him in to the worlde to blesse vs & to of-
ferte hym selfe for vs a & sacrifice of a swe-

Of kinge Sete. F. lxxi

te sauer to kyll the stēch of oure synnes /
that God hecē forz hulde smell the no-
moare: & to make full & sufficiēt satisfacti-
on or amēds to all the that repēte / be-
louing the trūth of God & submittiſge the
selues unto his ordinaunces both for they
sinne that they doo haue dñe & shall doo
for synne we thozow fragilue never so
olt yet as lone as we repēte & come in to
the right wāie agayne & unto the testamē-
te w God hath made in Chrites bloude
oure synnes vanesh awaie as smoke in
the wynde / & as darknes at the comyng
of lght or as thou cast a litle bloude or
milke in to the maine see. In so moch that He that
doth oug-
ht to ma-
ke satisfa-
ctiōz to
gete hez
ue hath
lost his
parte of
Christis
bloud,
who soever goeth aboue to make satisfa-
ction for his synnes to God warde/sayē-
ge in his herte / this moch haue I synned
this moch will I doo againe/or this wise
will I trūe to make amēds w alz or this
will I doo to gete heue with allz n same
is an infidele / sayth leſſe ad dāned in his
bede doinge / & hath lost his part in Chri-
stes bloude : because he is disobediet un-
to Gods testamēte & setteth vp a norther
of his awne imaginacion / unto which he
will cōpell god to obeye. If we loue god
we haue a commaundemēte to loue oure
neywore also / as saith John in his litle
And if we haue offēted him to make him To oure
amēds or if we haue not wherewith to acy-
bou-
are him forȝeuenesse / and to doo ad sofre to make
all

The Dutye

We a-
mends all thinges for his sake to wynne him to
God/and to nozylh peace and vnyte:but
to Godward Chritte is an euerlastinge
satissacion and euer sufficiente.

The ap. Chritte whē he had fullfillet his com-
postles se/annoyncted his A postles and disciples
were no. with the shame sprite and sent the forth
ther shā. without all maner disgylinge lyke other
nē noz sh mē also/to preach the attonmēte and pea-
zen noz ce which Chritte had made betwene god
anoited wōple.

Wishope Chritte whē he had fullfillet his com-
postles se/annoyncted his A postles and disciples
were no. with the shame sprite and sent the forth
ther shā. without all maner disgylinge lyke other
nē noz sh mē also/to preach the attonmēte and pea-
zen noz ce which Chritte had made betwene god
anoited wōple.

no mā/but chose men annoyncted with the
same sprite / one to preach the wōrde of

God/whom we call after the greke ton-
an oure. ge a * bishope or a prest / that is / in en-

glish/an ouerseer + an elder How he was
annoyncted thou readest.i.Timothe.iii.¶

The tru A Bishope or an ouerseer wōulst be fau-
te annoyncted the husbāde of one wife (Many Je-

swes ad also gentyls that were cōuerted
vnto to the faith had at that tyme diuers

wyues/ yet were not cōpelled to putt any
of the awaye which Paul because of ex-

sample wolde not haue preachers for as

moch as in Chritte we retourne agayne

vnto v firste ordinaunce of God /that one

mā + one womā shulde goo to gether) he

This op mā must be sobyz/of honest dehauoure honest

le is not ly appareld/herberous /that is; ready to

amonge lodestrāngers/ apte to teach/no drik-
oure bis. de/no * syghter/not geue to sylthy lucre:

shōpes. but gentle/abhozinge syghtinge / abhoz-

inge

Of kynges etc. f. lxxiiii

inge covetousnes ad one that ruleth his awne housholde honestiy/hauinge chil- dren vnder obedience with all honeste. for if a man can not rule his awne hou- se/how can he care for the congregacion of God: he maie not be yonge in the faith or as a man wold saye an novice / lest he swell and faull in to the iudgemente of the euill speaker / that is / he maye not be vn- lerned in the secreteis of his faith. For soch are at once stoburne and hedstronge and set not a litle by the selues. But alas / we haue aboue twenty thousande that know no moare scripture the is wryte in their portues and amouge them is he exceding well lerned that can turne to his ser- vice. He must be well reaported of thens that are without / lest he fall in to rebuke and in to the snare of the euill speaker / that is / lest the infideles which yet bele- ue not shulde be hurte by him and dreuen from the fau'ryng a man that were defamed were made hed and ouerlor of the cōgre- gacion.

He must haue a wise for .i. causes. one p̄fesseſſ that it maye therby be knowē whe is me oughte to for p̄ rowme. He is vnapte for so char to haue geable an office wh̄ had never housholde w̄nes to rule. A nother cause is / that chastite is ad wh̄ an excedinge selde gyfie / & vnchastyte ex- readinge perelous for that degre. In as moch as the people lobe as wel vnto the lyuinge

The dutye

Iyuinge as vnto the preachinge/ þ are hym
te at once yf the iyuinge disagre, and fall
from the fayth/ ad beleue not the woorde.

What **This ouersear because he was take**
þ prestes from his awne busynes and laboure/ to
dutie þs preach gods woorde vnto the paroch/hath
to do: ad ryght by the auctorite of his office/ to ca.
What to lenge an honest iyuinge of the paroch/as
hanc. **thou mayst se in the Euangelists ad al**

so in Paul f or who will haue a seruau
We are te ad will not geue hym meate/drink ad
not bold raymente þ all thynges necessary: How
to vape þ * they wold paye hym: whether in mo
prest in i i ney/o; assigne him so moch/rente or inty
thes: by thes/as the gyse is now in many contras
godslaw res/was at their liberty.

Like wile in euery congregacio chose thei
Dyacon a nother after the same ensample þ even
what it so annoyned: as it is to se i the said chap
signifie- ter of Paul þ Act. vi. Who after þ greke
thand woorde we call dyaco/that is to saye in en
what is glish/a seruaunte o; a minister whose o
his office hice was to helpe þ assisse þ prest þ to ga

ther vp his dutie þ to gather f or the poze
of the paroch/which were destitute of fre

No bed- des þ coulde not worke/come bedgers to
gers runne frō doze to doze /were not i he sofe
How ho red On þ saics daics nameli soch as had
þy dapes sofered deeth f or the woordes sake camo
g offerin me to gether in to the church/ad the p[ri]s
ges ca- preached vnto them/and exorted them to
m[is]þp. cleane fast vnto the woorde/and to te strō
ge in

of kynges etc. f. lxxvij

ge in the fayth / ad to fyght agenſt the po-
wers of the woſtde / w ſoferinge for their
faythes ſake after the enſample of þ ſayn-
tes x. An caught theſe not to beleue in the
ſayntes / & to truſt in their merites / and to
make Gods of theſe: but toke þ ſayntes for
an exaſtple only / ad prayed God to geue
theſe lyke fayth & truſt in hiſ wordes / & lyke
ſtrenght & power to ſoſre therfore / ad to
geue theſe ſo ſure hope of the lyfe to comeſ
as thou maileſt ſe in the collectes of ſaynt
Laurence & of ſaynt ſteuē in oure lady
matēs. And in ſoſch dayes as we now of-
fer / ſo gaue they eueri mā hiſ p̄ſciō acoz
dinge to hiſ abyliſtie & as God put in hiſ
herne / to the mayntenaūce of þ preſt / dea-
kō / & other cōmuue minifters / & of the po-
re / & to fynde lerned me to teach / & ſo ſoſth
And all was putt in the hādes of the dea-
con / as thou maileſt ſe in the lyfe of ſaynt
Laurence / & in þ histories x. And for ſoſch
purpoſes gaue me lādes afterwarde to ea-
ſe þ pareſhes & made hospitals & also pla-
ces to teach their childeſ / & to b̄ige theſe
uppe ad to nurture theſe in Gods woſtde /
which londes oure mōkes now denoure.

Haintes
were not
pet godes

W̄hy lan-
des were
genē b̄ntd
þ ſpiritu-
al officers
before we
fell from
the fayth.

False and
opyned,



Antichrist.
Antichrist of a noſher maner
hath ſent forth hiſ diſcipliſ /
thoſe falſe anointeſ of which
L̄h̄iſte warneſ vs before /
woſters / enē to bringe the ve-

B.i. ry electe

The dutye

Shanin- ry electe out of the waye/ylf it were poss
ge is bozo blc. * He anoynteth thē after the maner
wed of þ of the Jewes & shaueth thē & shereth thē
helthē. Ad alier the maner of þ herthē prestes whiche
oyl ike of serued & ydoles. He sendeth thē forth nor
the ielwes with false oyly/ but with false & na
falsena
mes.

Lyenge
signes.

No wife
but an
whore.

Take a di
spesation.

Knaueate

Signes & wōders. * What signe is þ anoyn
tinge: that they be full of the holy goost.
Cōpare thē to the signes of the holy goost
which Paul rekeneth & thou shalt lynde
it a false signe. A Will hope must be fauile
lesse/ þ husbande of one wife. * Nay saith
the Pope/ the husbande of no wife / but
þ holder of as many whores as he listeth
God comaundereth all degres/ylf they bur
ne & can not lyue chast/to mary. The Po
pe sayth yf thou burne take a * dispensa
cio for a cōcubine & put her awaye/ whē
thou art olde/or else as oure lawe sas
ye/ si non caste tamē & caute/ that is/ if ye
lyue not chaste/ se ye cary cleene and playe
þ knaue secretly. Herberous/ yee to who
res & bauades/ so/ a poze mā shall as sone
breake his necke as his fast with the/but
of the scrappes & with the dogges/ when
diner ys done. Apte to teach ad as Peter
saith. i. Pe. ii. readi all wayes to geue an
answere to everi mā that axeth you a re
ason

of kynges etc. f. lxxiiij

ason of þ hope that ye haue þ that w me-
kenes. W h i c h t h i n g e i s s i g n i f i e d b y þ ho. **W o t e s .**
tes w doctours of diuinitate are created in
because they shulde be readi all waies to
goo thowþ thicke ad thynne / to preache
Gods woorde / and by the Bishopes two
horned myter / w betokeneth the absolu-
te þ perfecte knowldege that they oughte **W i t e s**
to haue in the new testamente ad the olde.
Be not these false signes: for they beare
only þ teach not. Y e sayth þ Pope if they
will not be ruled þ cite them to appere
ad þ pose the sharply / what þ holde of þ
Popes powet / of his pardos / of his bul-
les / of purgatorye / of the ceremonies / of
confessio / þ soch like creatures of oure most
holy father. Y f they misse in any poite / þ **M a k e t h e**
make heretikes of the ad burne them. Y f heretikes
they be of mine annoited þ beare my mar-
ke disgrease the / I wold saye disgraduate
the þ (after þ crapple of noble Antiochus
ii. Mach. vii.) pare the crounes þ the fun-
gers of the ad torment the craftely ad for
very payne make the denye the trueth.
But now saye oure Bishopes / because þ
trueth is come to ferre abroade þ the la-
ye people beginne to smell oure wiles / it
is best to opresse the w craft secretly þ ta-
me the in prison: Y ee let vs synde the me-
anes to haue the in the kynges prison ad
to make treason of soch doctrine: Y ee we
must liere by some warre one wher oþ a
B. ii. nother

The dutye

Other to b̄ige the people in to a nother
imaginacion. If they be gentyll men ad-
iure them secretly.

**Curse the
Feare the**

Curse them. iii. tymes in they yeare.
Make the a frayde of every thinge ad na-
mely to twich mine annoynted / & make the
to feare the sentēce of the chyrch/suspēci-
ōs/excomunicaciōs & curses. Be the right
or w̄ōge/beare the in hāde that they are
to be feared yet. Preach me & mine actōi-
te / ad how terrible a thinge my curse is /
ad how blacke it maketh their soules On
the holi daies w̄ere ordened to preach
Gods w̄ordē/ set vppē lōge ceremonies /
lōge matēses / longe masses & longe evēn-

All in la-

songes / & all in * latē that they vnderstō-
de not / & * rowle the in darkenes / that ye

Rolle the

maye lede the whoter ye w̄ol. And leſt

Singe

ſoچ thīges ſhulde be to tedious / * syn-

Ringe

ge ſome / ſaye ſome pype ſome / ringe ſ bel

Zolle the

les ad * lulle the & rocke the a ſlepe. And

Rockethē

yet paul. i. Corint. xiiii. forbiddeth to ſpe-

a ſlepe.

ake in the chirch or cōgregaciō ſaue in p̄

cōge that all vnderſtōde. For the laye mā

cherbi is not edified or taught. How ſhal

the laye mā ſaye amē (ſayth Paul) to thy

blessinge or thākes geuinge / whē he wos-

teth not what thou ſaileſ. He wotteth not

whether thou bleſſe or curse.

What the ſaith the Pope / what care

I for Paul. I comandē by the vertue of

**Pray in
latē.**

Saye the

obedieſe to reade the Gospell in latyne.

Let

of kynges etc. f. lxxv

Let them not praye but in latyne /no'nes
there pater noster. Yf ani be sycke/goo al
so & saye the a Gospell & all in latine: yee
to the very corne & frutes of the felde in
the processio weke /preach the Gospell in
latyne. Make the people belene / that it
shall growe the better. It is verely as
good to preach it to swyne as to men / if
thou preach it in a tonge they vnderstode
not. How shall I sparc mi selfe to gods
comandmetes / How shall I be thanke
full to Christe for his kidnes? How shall
I belene & trueth & promises w god hath
sworne / whyle thou tellest the vnto me
in a toge w I vnderstode not? What the
saith my lord of Canterbury to a prest
that wolde haue had the new testamente
gone forth in english. What (saith he)
woldest thou that the laye people shulde
swete what we doo?

No syghter /w I suppose is signified
by the crosse that is borne before the hys
prelates & boorne before the in processio.
Is that also not a false signe? What real
me can be in *peace for soch turmoyle?
What so lytle a parash is it / but they
will picke one quarell or a nother w the
other for some sypples/cresome or mortu
ari/other for one tryfle or other/and cyte
the to the arches & Crayters they are to
all creatures & haue a secret conspiracio
bewyng the selues. One craft they haue
to make

What
quod my
lord of can
terbury

Crosse:

Turmoyle
fars,

The Dutye

The craft to make many kyngdomes & smalls & to no
of the p^{re}es rysh olde tytles or quarells that they ma
sates. ye euer moue the to warre at their plea
sure. And if moch landes by any chaunes
fall to one man euer to cast a bone in the
wate/that he shall never be able to obrey
ne it/as we now se in the Emperoure.

Whyn: For as lōge as the kīges be small
yf God wolde opē the eyes of any to set a
reloymaciō in his realme / the shulde the
Inferdise Pope & interdicte his londe/and sende in
other princes to conquerre it.

Not genē to sylth^y lucre/but abho^z
ringe covetousnes. And as Peter saith. i
Petri. v. Takynge the oversight of hē /
not as though ye were compellēd there vnto : but willingly. Not for desyre of sylth^y
lucre but of a good mynde: not as though
ye were lordes ouer the parishes (ouer
the parishes quoth he) O Peter Peter
thou wast to lōge a fysher / thou wast ne
uer brought vppē at the arches / nether
wall master of the Rollis / ner yet chaun
celer of Englond. They are not content
to raygne ouer kyngē & Emperoure & the
hole erth:but calēge autorite also in he
nē & in hel. It is not ynoch enough for them to
raygne ouer all that are quycke/but haue
created the a purgatory/to raygne also a
The pope vnter the deed & to haue one kyngdome mo
gath one are the God him selfe hath But that ye be
kingdome an ensāple to the flocke (sach peter) And
whē

of kynges etc. f. lxxvi

Whē þ chefe sheparde shal appere ye shal
receave an incorruptible croune of glorie
This abhoȝte of concouſnes is signifi-
ed as I suppose by ſhauinge þ * ſheringe
of the heare / that they haue no ſuperfluite
But is not this also a falſe ſigne? ye be,
cely it is to thē a remēbraunce to ſhere þ
ſhauē to hepe benefice apō benefice / þro-
mociō apon promociō / dignite apō digni-
te / biffhopricke apon biffhopricke / with
pluralities / vniōns and tot quot.

moare thē
god him
ſelſe.

ſherige
what it ſi-
gnifieth.

Tot quot

Fyrſt by the autorite of the gospell /
they that preach the wozde of god in eue-
ry paroch þ other necessary ministrēs / ha-
ue right to calege an honest lyuinge lyke
vnto one of the brethern / & there wō ought
to be cōcōte * Biffhopes and prestes that
preach not or that preach oughte ſaue
gods wozde / are none of Christes nor of
his anointinge: but ſeruautes of the teſt
Whose marke they beare / Whose wozde
they preach Whose law they maytene
cleane agēt gods law / and with their fal-
ſe ſophiſtry geue hym greater power thē
God ever gaue to his ſonne Chriſt.

Biffhopes
that pre-
ach not



At they as vnsaciable teſtles
not vnymyndfull whi they we-
re ſhauē þ choȝe / because they
will ſlāde at no mās grace or
be in any mans daunger ſhauē
gote in to their awne hādes / fyſt the *
tythe or tenth of all the realme. Then I
suppoſe

Tithes

The Dutye

Suppose w̄ in a litle or all to gether the
third fote of all the * tempo:all londes.

**Temporall
landes.**

Marke well how many personages
or vicariages ar ther in the realme w̄ at
the lest haue a plowe lode a pece. The no-
te the lodes of Bisshopes / Abbotes / P̄ry-
ors / Nunnes / knyghtes of saynt Johns /
Cathedrall chyrches / Coleges / Chātri-
es / Frechapels. For though the house
fall in decaye / the ordinaunce of the sou-
ber be lost / yet will not they loose the lō-
des. What cometh oce in / maye never mo-
are out. They make a frechapell of it / so
that he w̄ enidieh it shall doo nought ther
foze. Besides all this / how many chaplai-
nes doo gentlemen fynde at their awne
cost in their houses. How mani singe for
soules by testamētes. The the prouinge
of * testamētes / þ presinge of goodes the
Bishope of Launterburys prerogatyue

**Testame-
tes.**

Ys that not moch chorow the Realme in

Offerin. a yere / Foure * offeringe dayes / þ euey
ge dayes. tythes. There is no seruaute / but that he
þeneyp ty shal paye some sw̄hat of his wages. None
shall receaue in bodi of Ch̄rist at Easter / be
he never so poore a bedger or never so you-
ge a lad or mayd: but they must paie some

Mortua. sw̄hat for it. The * mortuaries for forgo-
ties.

te tythes (as they saye) And yet sw̄hat par-
son or vicare is there that wil forgete to
haue a pygyn hōuse to pecke up some
sw̄hat both at sowinge tyme and at heruest
when

of kynges etc. f. lxxvij.

whē corne is ripe. They will forgette no
thinge. No man shall dye in their deit/sor
if any mā doo/he shall paye it whē he is
deed. They will loose no thīge. Why? It
is Gods/it is not thers. It is sent Luder
nes rētes/sent Albas lōdes/sent Edmōds
ryght/sent Peters patrimonyc saye they/ If ye dpe
ād none of oures. Itē if a mā dye in a no- frō home.
ther mās paresh/bylides that he must pa-
ye at home a mortuāry for forgote tythes
he must there & paye also the best that he
there hath. Wether it be an hoſe of twen
ty poūd or how good so euer he be /ether
a cheyne of golde of an hūdret marke or si
ue hūdret wūde/if it so chāuce. It is moch
verly for so little payne takyngē in cōfes-
sion and in ministringe the sacramentes.
The & beedrolles. Itē chrisome/chyrchi-
ges/banes/weddinges/offeringe at wed-
dinges/offeringe at buryenges/offeringe
to images/offeringe of ware & lyghtes w
come to their vaultage/belydes the super
sticious wast of ware/in torches & tapers
thow out the lōde. The brotherhedes &
perdoners. What gete they also by cōfessi-
on? Yee & many enioyne penaūce to ge-
ue a certayne for to haue so many masses
laide/s desire to prouide a chappellayne
the selues. Soul masses diriges/moneth
myndes/yeres myndes/alsouldaye & tren-
tals. The mother chyrch ād þ ihe altare
will haue some what in eueri testamente
Offe

Thou
must paye
per thou
a passe.

Dety pil-
sage.

Cōfessiō.

The dutye.

firste
massē.
Professin
be/but he must bringe some what.
The ha-
ges.
Coniura-
tions.

Person
Dicare.
Parish
prest.
Freres.

Spiritu-
all law.

Ex p: opre
comodite
of cofessio

Laye you, are ware of. + Come laye youre hāde on
the hāde on the boke / yf ye forswere your selfe / we
the boke shall bringe proues/we will handle you/

Offeringes at prestes synt masses. Item
mā is professed/of what so etier religiō it
Professin be/but he must bringe some what. The ha-
ges loswinge or rather couringe of chirches/
chapels/altares/super altares/chalice vi-
skimētes + belles. Then boke/bell/candel
stickē/organes/chalice/vestimētes copes/
altare clothes/syntiles: towels basens/
cuars/shepe/senser + all maner ornamen-
tes must be fōude the frely/ they will not
geue a myte there unto. Last of all what
swarmes of bedige freres are there The
per son shereth the vicare shaueth/ þ parish
prest polleth / the frere scrapeth and the
perdoner pareth we lacke but a bocher w
pole of the skynne.

What gete they in their þ spirituall
law (as they call it) in a yere /at þ arches
+ in every dioses: what gete the Comissa-
ries + officiāls w their sommers + appare-
tars by bawdery in a yere? Shall ye not
synde curates ynowe which to bater the
comissaries + officiāls w all that they ma-
ye goo quite the selues shall opē unto the
þ cofessiōs of the richest of their parishes
Whō they cite priuely and laye to their
charges secrectly. Yf they desyre to knowe
their accusers/ naye saye they / the mater
is knowē well ynowough + to moare the ye

we

of kynges etc. F. lxviii

we will make an ensāple of you. Oh how
terrible are they? Come and swere (saye
they) that ye wilbe obediece unto oure in-
justis. And bi that craft swige thei their
purles & make the droppes as lōge as the-
re is a peny in the. In thre or fourre yeres
shall they in those offices gete ynough to
paye for a bishopes builes. What other
thinge are these in a realme saue hōslech-
es & euē very magottes cāres & caterpil-
lers/which deuoure no moare but all that
is greane & those wolves w Paul prophe-
sied shuld come & shuld not spare the flock.
Actes. xx. chap. And which Christ said
shuld come in lābes skynnes & bade vs be
ware of the & judge the bi their wōrkes.

Kough as I before haue suffi-
ciently proued/a christen man No man
must sofre all thinge /be it ne- mape an-
uer so greate vnright /as lōge ge saue the
as it is not agēst gods comāud Kyngē ad-
mēte / nether is it lawfull for him to cast he is bou-
any burthē of his backe by his awne au- de by his
storite tyll god pull it of which layd it on office.
for oure deseruinges/ yet ought the kīges
every where to defēde their realmes from
soch oppresſiō/ if thei were christē/ which
is selde sene ad is an hard thinge verely/
though not impossible. For alas they be
captyues or euer they be kynges / yee all
most yer they be borne. No man maye be so
fered aboue the but flatterers ad soch as
are

Kinges
are in cap-
tinste.

The dutye.

are first sworne true vnto oure most ho-
lye fathers the Bishopes that is to saye
false to god and man.

Yf any of the nobles of the realme be
true to the kige & so boide that he dare con-
cell hym that which shulde be to his honou-
re ad for the wealth of the realme. They
will wayte a season for him (as me saye)
They will prouide a godly fether for hi
God bynge their wekednes to lighre The
re is no mischeare wher of they are not
the rote / ner bloud shedde / but thow
their cause other by there counsell or in
that they preach not true obediēce & teach
not v people to feare God. Yf any sayth
full seruaute be in all v courte / he shall ha-
ue twēty spies waytinge vpon hi / he shal
be cast oute of the courte / or (as the sayēge
is) conveyed to Lallyce / & made a captayne
or an ambassadour / he shalbe kepte farre
ynough from the kynges presens.

The du- tie of kyn- ges.

The kynges ought I saye to remembre
that they are in Gods stede ad ordened of
God not for the selues / but for the welthe
of their subiectes. Let them remembre that
their subiectes are their brethern / their
flesh & bloude / membris of their awne body
& euē their awn selues in christe. Therfor
ought they to pytiethe & to ryd the sw-
ich wylly tyrany whiche increaseth mos-
te & moare dayly. And though that v kyn-
ges by the falsched of the Bishopes & Ab-
bottes

of kynge's etc. f. lxxix

bottes be sworne to defēde soch lyberties
þer aught they not to kepe their þ othes
þut to breaKE thē for as moch as they a.
þe vnyght & clene agēst Gods o:rdinaunce
þen but cruell oppresſiō /contrary vnto
þrotherly loue & charyte. þ Moare ouer
þe spirituall officer ought to punesh no
synne /but and yf any synne breaKE out þ
synge is orde ned to punesh it ad they not
þut to preache and exorte thē to feare God
and that they synne not.

And let the kynge put dounne some
of their tyrany / & turne some vnto a come
þwelch. yf the tenth parte of soch tyrany
were geue the kynge verely & leyd vpp
in the shyppe tounes agēst the realme had
neade /what wold it growe to in certe y^e
res: Moare ouer one kynge /one lawe / is
Gods o:rdinaunce in every realme. þ Ther
fore ought not the kynge /to suffer thē to ha
ue a senerell lawe by thē selues ad to dia
þe his subiectes thither. þ It is not metes
will they saye that a þ spirituall mā shul
þt be iudged of a worldly o:z a temporall mā
*Dabhominiaciō: se how they diuide ad
separate thē selues: yf the laye mā be of þ te perþeþ
þwolde / so is he not of God. yf he beleue neth þn.
in Chрист / then is he a mēbrie of Christ /
Christes brother / Christes flesh) christes
blonde / Christes spouse / Chreyze with
Christe & hath his spryte in erneste & is al
so spirituall. yf they wolde robbe vs of

The Kynge onyl
oughte to
punesh sin
ne I mea
ne that þe
broken.
forth / the
hert must
remayne
to God.

The spric
te perþeþ
neth þn.
to the sha
uen onyl
the

The dutyc

The kin-
ges law
is Gods
lawe.



the spryte of god/why shuld they feare to
cobte vs of worldli goodes? Because thou
art put in office to preach Gods woerde
art thou therfore no moare one of thy bre-
threnys the Mayze of Londo no moare
one of the Lite/because he is the chefe of
ficer? Ys the kynges no moare of the real
me because he is heed there of. *The lawe
is in the rowme of God/and his lawe is
Gods lawe & no thige but the lawe of na-
ture & naturall equite whiche God graunt
in the hertes of me. Yet Antichriste is to
good to be iudged by the lawe of God he
must haue a newe of his awne making
It were mete verely that they wente in
no lawe at all. No moare neaded they/yn
the wylde studie to preach Gods woerde
truely and be content with sufficiet and
to be lyke one of their bretheren.

Yf any questiō arose abouete the fath
How men or of the scripture/that let the iudge by
oughte to manifest & opē scriptures/not excluding
iudge que the laye me. For there are many founde
stidos of y amōge the laye me whiche are as wile as
scripture. the officers. Or else whe the officer dith
how conde we put a nother in þ rowme?
Whilc thou so teach. x. x. x. xl. or fyfty ye-

We come res/that no man shall haue knowlage of
vſte to sco iudgement in Gods woerde save thou only
ke. But as * Is it not a shame that we Christe to
re never taughte, me so oft to church in wayne/when he of
fourre score yeres old knoweth no moare
then

of kinges etc. f. lxx.

then he that was borne yester daye.

Moare ouer whē the spirituall offi-
cers haue ercōmunicate any man or haue
condened any opinō for heresy : Let not
the kyngē nor teþezall officers punesh ad
sley by þ by at their cōmaundmēt. But let
the lōke on Gods wōde/ ad cōpare their
judgemēt vnto the scripture & se whether
it be right or no/ & not beleue them at the
yrþ choppe/ what so euer they saie name-
ly in thinges that parteine vnto their aw-
ne autorites and power. For no man is a
right iudge in his awne cause. ¶ Whyp
doeth chrisle cōnaunde the scripture to be
preached vnto all creatures / but that it
perceyneth vnto all men to knowe them?
Chylle referreth him selfe vnto the scrip-
tures John. v. And in the. xi. Chapter of scriptures
Mathew/ vnto the questiō of John Bap-
tistes disciples he answered. The blyndes
se/ the lepers are clesed / the deed arysle a-
gayne & c. meanyngē that if I do the woz-
kes wōre prophesied that Chylle shulde
doo whē he cometh/ whyp do wite ye whē-
ther I be he or no as who shuld saye/ are
the scripture whēther I be Chylle or no &
not my selfe. Now happeneth it then that
oure prelates will not come to the light
also that we maye se whether their woz-
kes be wrought in God or no; Whyp fea-
re they to lett the laye men se what they
doe? Whyp make they all their examina-
cions

Kiges ou-
ghe to se
what thei
doo & not
to beleue
þ stisshoþes
namely se
inge their
stringe is
so soze þu-
specfe.

It percep-
neis h vnto
all men to
know the

The Dylfe



clōs in darkenes? Why examine they not their causes of heresye openly / as the laymen doo their fellōs & moþherars? Wherfore did Christ & his Aþp̄st̄les also warne vs so diligently of Antychrist & of false propheteſ that shulde come? Because that we shulde slumber or ſlepe careleſſe / or rather that we shulde loke in the light of the scripture with all diligēſ to ſpie thē whē they came & not to ſoſte oure ſelues to be diſceaued & led out of the waye? John bid dethiudge the ſpirites. Wherby shall we iudge thē but by the scripture? How ſhallt thou know wheter the Prophet be true or faſle or wheter he ſpeaks Gods woſde or of his awne heid yf thou wilt not ſe the ſcriptures? Why ſaid Dauid in the ſecōde psalme be lerned ye that iudge dge þerth leſt the lord be angry w̄ you & ye pereshe frō the righte waye: A terrible warninge vereily: ye and loke on the ſtories well & thou ſhalt fynde verey few kin ges ſens the begynninge of þ woſde that haue not perefched frō the righte waye / that because they wolde not be lerned.

The kynges are be come.
Antichristes han-
gemen.

The Emperoure & kynges are no thin ge now a dayes but euē hangē vnto the Dope & biffhopes / to kyll wholo euer they condenine / with out any moare a doo / as Pilate was vnto the ſcribes & pharſies & the hie Biffhopes / to hāye Christ. For as thole prelates anſwered Pilate (whē he axed

of kinges etc. f. lxxxi

heared what he had done) yf he were not
an evyll doer we wolde not hane brought
him vnto the As who shuld saie / we ar to
holy to doo any thinge amisse / thou mayst
belue vs well ynoch: ye & his bloude on
oure heedes / sayed they / kill hi hardly / we
will beare the charge / oure soules for the
ne: we hane also a lawe bi wh he ought to
dye / for he calleth him selfe gods sone. E-
uen so saye oure prelates / he ought to dye
by oure lawes / he speakeþ agenst þ church
And your grace is sworne to defende the
lyberties & ordinaunces of the church ad to
mayntene oure most holy fathers autori-
te / oure soules for youres / ye shal do a me-
ritours deade therin. Neuerthelesse as pi-
late escaped not þ iudgemēte of God / eue-
so is it to be feared lest oure temperall po-
wers shall not. Wherfore þ be lerned ye be lerned
that judge the erth lest the lord be angry þe that in
þou ad ye peresh fro the ryghte waye. dge þ erth

Who slew þ Prophetes: Who slew
Christe: Who slew his Aþpostles: Who þ
matters & all the rightwes that euer we / slew the
re slayē: The kiges & þ temporal swerde prophetes
at the requeste of þ false prophetes. Thei
deserved soþ moþher to doo / ad to haue
their parte bi the ypocrites / because they
wolde not be lerned and se the trueth the þy we
selues. þ Wherfore sofered the prophete the pþo-
tes / because they rebuked the ypocrites / pþetes
þ begyled the wþolde & nameli þrinces & rulres

L. i. rulres

The Dutie

What rulers/and taught thē to put their trust in
deades of thinges of vanite/ & not in gods wōrde*.
mercy te= And taught them to doo soch deades of
ach the y= merci as were profitable vnto no mā but
pocrites.

Whyp
slew they
L̄hrist.

the keyes

Christe is
a trayter
ād a brea-
ker of the
kynges
peace.

How the
pocrites
bind and
loose. 

*wherfore slew they L̄hrist: euē for re-
bukynge the ypoctytes: because he said/
wote to you scribes & pharises ypoctytes
for ye shut vp the kyngdome of heue befo-
re me. Math. xxvii. that is/as it is written.
Luke. xi. ye haue take awaye the *keye of
knowleage. The lawe of God w̄ is þ he,
ye wher w̄ mē bynde & the promyses w̄
are the keyes wher w̄ mē lowse haue ou-
re ypoctytes also take awaye. They w̄ll
sotte no mā to know gods wōrde but but-
ne it ād make heresie of it: yee ād because
the people beginne to smell their falsohed
they make it * treason to the kyng & bre-
aking of þ kynges peace to haue so moch
as their pater noster in englishe. And in
steede of Gods lawe they bynde with ther
awne lawe. And in steede of Gods promi-
ses the lowse & inflisfe with pardones &
ceremonies which they thē selues haue
imagined for their awne profit. They
preach it were better for the to eate flesh
on good freday thē to hate thy neyboore:
but let any mā eate flesh but on a settens
day or breake any other tradicions of the
s̄cs: & he shalbe bounde & not lowsed/ tyll
he haue

of kinges etc. f. lxxxii

he haue paid v^tter most ferthinge/other
to shame most vyle /or deeth most cruell /
but hate thy neybour as moch as thou
wilt ad thou shalt haue no rebuke of the
ye robbē hi/morther hi/ þ the come to the
welcome. They haue a sanctuary for þ/
to save the/ye ȝ a necuerse/ if thou canst
but rede a little late though it be neuer so
sorly/so that thou be read^v to receaue þ
treilles marke. They care for no vndersto
dinge/it isynough/þt thou cast rowle vp
a payre of matelles or an euensonge ȝ mil
well a fewceremonies. And because they
be rebuked/this they rage. Be lerned ther
þt ye that iudge þ worlde leſt God leſan
gry w^t you ȝ ye perelsh frō þ right waye.

Be lerned
þt ye that in
dge þ ex þ

W^to beto you scribes ȝ phareſes ypo.
rites/saith Ch̄rist/ Math. xxiiij. for ye^x de
noute wedowes hoſſes vnder a coloſ of
lōge prayar. Oure ypocrites robbe not þ
wedowes only: but knyght/ſſquyer/lor
de duke kyng ad Emperoure ȝ cuen the
whole woſldevnder the same colourte
achinge þ people to trust in their prayars
ȝ not in Ch̄rist for whose sake God hath
forȝeuē all the synne of the whole worl
de/onto as man is repete ȝ telene. They
feare the w^tpurgatory ȝ promise to praye not a little
perpetually/leſt the londes shulde euer re aſrayd of
tourne home agayne vnto the right heyn. purgatori
res. What haſt thou bought w^t robbinge that make
thy heynes or with geuinge the ypocrites yperſuities

L.ij. that

The Dutye

Wher it
is called
purgato-
ry.

Scala ce-
li.

The doore
is stopped
by: ye
must cly-
me a scale
þ walles the.
Some a-
re prayed
for & pra-
ied to also
The craft
that hel-
peth other
helpeth
not his
awne ma-
ster.

Prayar
was not
solde in þ
olde tyme

that which thou robest of other men:
petuall prayar: yee perpetuall paine.
they appoynte the no tyme of deliver-
ce/their prayars are so myghtie. The
pe for money cā empty purgatory wh-

will It is verely purgatory. * For it
geth & maketh clene tiddaunce: yee it is

For it devoureth all thinges. His fa-
hode sendeth the to heuē with * scala

that is/with a ladder/to scale the wa-

ffor by the doore christ / will they no-
the come in. That doore haue they stop-
me a scale up & that by cause ye shulde bye lader
þ walles the. For some they pracie dayly whic-

ue the perpetuities & yet make saynte
the receauinge offeringes in their name
teachinge other to praye to the. Non

the also w taketh vpō the to sauē oþ

their prayars / truseth to be sauē the

the selfes: but hyre other to praye for

Moses taketh recorde of God tha-
toke not of any of the people so moch
an asse/nether vexed any of the. Num
xvi. Samuel in the first booke of kiges
xii. chappter/axed all Israel whethe-
had take animas ore oþ asse oþ had ve-

any mā oþ had take any gyft oþ rewar-

of any mā. And all the people testifie-
ye/ yet these two both taught the peo-
also prayed for the as moch as oure peo-
ples doo. Peter. i. Petri. v. exhorteth the
ders to take the ouersight of christes

of kinges etc. ¶.lxxxiii

ther me: þer
ill paine, for
of deliveran
htie. The po
atory whē he
.* For it pur
e: yee it is hel
s. His father
h* scala celi
le the walles
l they not in
e they stoppd
bye laders of
ply whch ga
ae sayntes of
heir names:
hē. None of
sauē other w
e sauē therbi
paze for the
God that he
e so moch as
hē. Numeri
e of kiges the
whether he
or had vered
or rewarde
e testisid n
the people
as oure prela
hōztek the el
chzisles flor
ke no

he not for fylthy lucre: but of a goodwill
mē for loue. Paul Act. xx. taketh the pre
ses or elders to recordē / that he had taught
reptānce & faith & all the coucell of God
And yet had desyred no mas gold / siluer /
or vesture / but feed him selfe with the la
boure of his handes. And yet these two
taught & prayed for the people as moch as
oure prelates doo / with whō it goeth af
ter the comune sayēge / no peny no Pater
noster. Whitch prelates yet as thei teach
not but beate oly / so wott they not what
player meaneth.

Moare ouer the lawe of loue whitch
Christe left amōge vs / is to geue & not to
receane. What prayer is it the that thus
tobbeth all the world / contrari to that gre
at commāndmēte whitch is the ende of
all comāndmētes / & in whitch all other are
cōteyned. Yf men shulde contynue to bye
paiser fōure or fyue hūndred yeres moo / as
they haue done / there wold not be a foote
of grounde in Christendome nether any
worldly thinge wch they that wilbe called
spirituall only shulde not possesse. And
thus all shulde be called spirituall.

Wo be to you lawyers / for ye lade me
w burdes whch they are not able to bea
re / & ye youre selues to wch not v packes
with one of youre syngers sayth Christ
Luke. xi. Dure & lawyers verely haue la
de vs a thoulāde tymes moare. What spi
rituall

¶.lxxxiii
Thei
prayer bē
aketh the
greate co
māndmēt
of god. It
is tyme
that h̄t
were tyed
þp therē
foxe.

The Dutye

The bur-
dēs of ou-
re spiritu-
al lawiers

Confessiō
turmēteth
þ cōsciēce:
robbeth þ
purs of
money ad
the soule
of faith.

rituall kyndred haue they made in bap-
to let matrimonie/besydes that they ha-
added certē degrees vnto the law nat-
soz the same purpose. What an unbe-
ble burthen of chastite do they violen-
threst on other mēs backes/ & how eas-
beare they it the selues? How soze a b-
de? How cruell an hāgma? How greu-
a turmēte:pee & how paynfull an hel-
this eare cōfession vnto mēs conscientie
For the people are brought in beleſt
without that they can not be sauued. I
moch that some false certeine daies in
yere & praye certē superſticious pray-
all their liues lōge/that thei maie not
without cōfessiō. In perel of deeth/if
preſt be not by / the ſhippemen ſhrie
ſelues vnto the mast. If any be preſent
they rūne the euerī mā in to his eare
to Gods promyſes ſle they not: foz thē
know the not. If any mā haue a deeth
wounde he cryeth immediatly for a pri-
yf a mā dye without ſhriſt many take
foz a ſigne of dānaciō. Many be reaſon
that false beleſe dye in desperaciō. Ma-
for shame kepe backe of their cōfessiō.
xxx. veres & thinke all the while that thē
be dāned. I knew a poze womā w ch
w lōged/ & beinge ouercome of her paſ-
cate fleſh on a tredaye/ wch thingeſ
durſt not cōtelle in n̄ ſpace of. xviii. yet
ad thought al that while that ſhe had b-
dāned

of kinges etc. ¶.lxviii

baned / & yet sinned she not at all. Is not this a soze burde that so weyeth downe þ soule vnto he wtome of hel? what shuld I say? A greate boke were not sufficiēts to rehers the snares wþ thei hane leyed to robbē mē both of their goodes / & also of þ trust wþ thei shulde haue in goods wordē.

The scribes & pharises doo all their workes to be sene of mē. They sett abōde their philateries / & make lōge borders on their garmētes / & loue to sitt vppermost at festes / & to haue the cheſe ſeates in the synagoges / that is in the cōgregacions or councels / & to be called raby / that is to ſa ye makers ſaith Chriſt Math. xxiiii. Weſ holde the deades of oure ſpiritualite / and how many thouſande ſacriſts are amouge thei to be knowē by / wþch as none is li ke a nother ſo loueth none a nother. For everi one of thei ſuppoſereth that all other poll to fast & make to mani captiues : yet to reſiſt chriſte are thei al agreed / leſt thei ſhuld be all cōpeld to deliuer vp there pri ſoners to hi / Beholde the mōſtres how they are diſguſed / hō miters / croſes / & hat tes / hō croſſes / pillars / & pollaxes / & hō the crownes. Wþhat names / haue they / my lozde p̄ior / my lozde abbot / my lozde Bif ſhope / my lozde Archbiſhop / Cardinall & legate: yf it please youre fatherhode / yf it please your lozdschip / yf it please your grace / if it like your holmes / & innumer a ble ſoch

Gages or
ſables to
be knowē
by

gloriosus
names.

The Dutye

How are
they este-
mied.

ble soch like* Beholde how they are es-
med/ & how hie they be crept vp aboue al
not in to wordly seates only:but in to
seate of god the hertes of me/ where the
sitt aboue God hi selfe. For both they a-
what so euer thei make of their awne he-
des is moare feared & dzed/ the God & hi
comandmētes. In the and their deserui-
ges put we moare trust the in Ch̄rist & hi
merites. To their promises gyue we mo-
re sayth / the to the promises whiche God
hath sworne in Ch̄ristes bloud.

Kynges
are dounē
they can
not goo
lower.

The ypcrites saye vnto the kynges
& lordes/ these heretykes wolde haue
downe first/ & the you/ to make al com-
* Maye ye ypcrites & right heretikes a-
proued by opē scripture/ the kynges & lo-
des are downe all readi/ ad that so low
that they ca not goo lower. Ye treade the
vader your fete/ & leade the captiue/ ad
ue made the youre bōde seruautes to wa-
te on your fylthy lustes/ & to auenge your
malice on every mā contrary vnto p rig-
ht of Gods wōde. Ye haue not only robbt
the of their land/ autorite/ honoure & do-
obediēce whiche ye owe vnto the/ but al
of there wittes: so that they are not wi-
out vnderstandinge in Gods word only
but euē in wordly maters that pertayn
vnto their offices they are moare the ch-
dern. Ye bere the in had what ye will/ &
have broughte the even in case like v-

Of kinges etc. f. lxxxv

they are esse
pp aboue all
but in to þ
þere they
oth they ad
ir awne he
e God þ his
eir deseruin
Christ þ his
ue we moa
which God
d.

the kynges
e haus vs
al comune
eretikes ap
onges þ loz
at so lowe
treade the
tine/þd ha
es to way
enge your
to þ right
ly robbed
ure þ due
/þ but also
not with
ord only/
pertayne
e the chil
will/þd
ke vnto
þe

þe whiche whē they dawnce naked in net
tes beleue they are invisible. We woldo
hane the vpp againe ad restored vnto the
rowme ad autozite whiche God hath ge
ne the / þ where of ye haue robbed them.
And your inwerde falsohed we do but wt
ter blis in þ light of gods woorde/ that your
ypocrisy myght be sene. We lerned ther
fore ye that judge þ woorde lest God te an
gry in yow / þe peresh frō þ right waye.

Woe be to you scribes þ phareles ypo
crites. For ye make clene the bitter syde
of the cuppe ad of the platter/but with in
they are full of bzbz þ excesse saith christ
Math.xxvii. þs that whiche oure ypotri
tseate þ dzinke / þ all their riotous exces
se any other thinge saue robbery/þd that
which they haue falsli gotten with their
lyinge doctrine? We lerned therfore ye
that judge the woorde and compell them
to make restitucion agayne.

þe blinde gydes saith Christe/þe stra
ne out a gnat ad swalow a camell. Math
xxvii. doo not oure blinde gides also stōble
at a straw / lepe ouer a blocke / makinge
narrow þ cōsciēces at trifyls/ þ at maters that are so
of weght none att all: yf any of the hap. narrow a
þe to swalow his spital/oþ ant of the wa bonte tra
ter whare w he wesheth his mouth yet he ditid/ha
goo to masse/oþ to wch the sacramente w ne wide
his nose/oþ if the asse forgett to breath on mouthes
him/oþ happē to hādle it with ony of his aboute
fyngers

Durey়
crites ly
ue bi the
te.

Cōsciēces

The Dutye

Gods co- fngers which are not anoynted / or say
maunde- Alleluia in stede of Laus tibi domine / or
mentes. Ite missa est in stede of Benedicamus do-
mino / or poure to moch wine in the chal-
ce / or reade the Gospell without light / or
make not his crosses a right / how tr̄bleth
he: how seareth he : what an horrible sin
ne is comited: I cry God merci / saith he
& you mi godli fader. But to hold an whi-
re or a nother mas wife / to bie a benefice
to set one realme at variaunce w another
& to cause xx. thousande me to die on a da-
ye is but a trifle ad a paistme with them

The Jewes hasted the selues of Abra-
ham. And Christe said vnto the. John. viii.
yf ye were Abrahams chldern ye wold-
doo the deades of Abraham. Oure ypo-
ties hast the selues of the autorite of Pe-
ter ad of Paul ad the other Apostles / cl-
ane contrari vnto the deades & doctrine of
Peter / Paul ad of all the other Apostles
Which both obeyed all worldli autorite
& powre / usurpinge none to the selues / &
taught all other to feare the kinges ad ru-
lers / ad to obeye the in all thinges not con-
trary to the comandement of God / ad no
to reke the / though they toke awaie ly-
fe ad goodes wrogesfully / but pacientli to

The spiri abyde Gods vengeaunce. This did our
eualte ha. spiritualte never yet / ner caught it. * The
re taughte taught not to feare God in his comand-
mentes / but to feare the in their tradicio-
nes

As the Je-
wes are
chldern
of Abraham
so are the
bishes
the succes-
sours of þ
apostles

of kinges etc. f. lxxvi

qu so moch that the euill people whiche
feare not to resiste a good kyngē ad to ry-
se agenſt him/dare not laye hōdes on one
of thē/nether for defilinge of wīſe dough-
ter or veri mother * Whē all mē loose li-
fe ad londes/they remayne all wāyes su-
re ad in saftey/ad euer winne ſome what.
For who ſo euer conquereth other mens
londes vnrighfulli doth euer geue them
parte with thē. To thē is all thinge law-
full * In all counſels and perlamētes are
they the cheſe. Without thē maye no kin-
ge be crowned/nether vntill he be ſwozne
to their liberties. All ſecrētes knowe theſe
euē the veri thoughtes of mennes hertes.
By thē all thinges are minifred. No kin-
ge nor Realme may thoroſow their falſhed
līfe in peace. To belene they teach / not
in Chriſte but in thē ad in their diſguſed
ypocrisie. And of thē cōpell they all men
to by redemptiō / forȝeuenes of synnes.
The peoples ſinne they eate and ther of
ware fatte. The wekeder the people are
the moare proſperous is their commune
wealth. Yf kinges ad greate mē doo amif-
ſe they muſt bilde abbayes / colleges/me-
ane mē bilde chaūtres/poze fynde trētals
/ boderhedes ad bedginge freres. Theiſr
awne heyres doo men diſheret to endote
thē. All kinges are cōpelled to ſubmitte
theſelues to thē. Reade the ſtory of kin-
ge John / & of other kinges. They will ha-
ue their

there fraſ-
ditions.

Thei wi-
ne ſome
what all
wāyes.

The Dutie

They
that seke
honoure
hauē no
fapt̄ ne-
ther can
they doo
Gods mes-
sage.

We lerned

Gods wo-
de oughte
all me to
know.

They doo
al secretli

¶

ue their causes auenged/though hoole R
almes shulde therfore perish. Take from
thē their disgisinge/so are they not spiri-
tuall Cōpare that they hauē taught vs v-
to v scripture/so are we without faith.
Chr̄ist saith John. v. chap. how cā ye be
leue which receave glorie one of a nother
Yf they that seke to be gloriouse/cā haue
no faith then are oure prelates faithless
vereli. And John. viii. he saith/he that sp-
akereth of hym selfe/sekereth his awne glori
Yf to seke glorie & honoure be a sure tok
that a mā speaketh of his awne selfe an-
doeth his awne message & not his master
thē is the doctrine of oure prelates of th-
selfe & not of God. We lerned therfore y
that iudge the erth lest God be angry w
you & ye peresh frō the right waye.

We lerned lest the ypocrites bringe
wrath of God upon youre heedes ad cō-
pell you to shede innocēte bloude:as they
hauē cōpelled youre predicessours to sle
the prophetes/to kyll Chr̄iste & his A-
p̄les & all the rightwes that sens were slai-
ne & Gods wordē pertayneth vnto all men
as it pertayneth vnto al seruantes to kno-
we their masters will & pleasure/ & to al
subiectes to knowe the lawes of their pr-
ce Let not the ypocrites doo all thinge &
secretly, What reason is it that myne en-
emy shulde put me in prison at his please-
re & there diet me and hādylle me as he li-
let h̄

Of kinges etc. f. lxxxvii

fleth / & judge me him selfe & that secretly /
& condene me by a lawe of his awne ma-
kinge / & the deliver me to Pilate to mo-
ther me: Let Gods woorde trye eueri mas-
doctrine and whome so euer gods woorde woulde
proneth vncleane let him be take soz a le- de ought
per + One scripture will helpe to declare to judge-
another. And the circuances / that is to Thi righ-
tate / the places that goo before and after / te way to
will geue light vnto þ mydill texte. And vnderstod
the opē ad manifest scriptures will euer the scrip-
ture. improue the false & wroȝe expositio of þ
darker sentences. Let the temporall power
to whō God hath geue the swerde to ta-
ke vengeance stoke or euer that they lepe
ad se what thei doo. Let the causes be dis-
puted before the / ad let him that is accus-
ed haue roome to answere for him selfe
+ The powers to whō God hath comit. The kyng
red the swerde shall geue a couetes for eue ges hant
ci droppe of bloud that is shed on þ erth. a iudge to
þe shall their ignorance not excuse the forse whō
nor the sayege of the ypcrites helpe thei my soule
my soule for yours / your grace shall doo for yours
a meritorious deade / your grace ought not helpeþ
to heare thei / it is an olde heresie condem not.
ned by the church. The kinge ought to io-
ke in the scripture ad se whetherit were
truly condēned or no yf he will punesh it
yf the kinge or his officer for hi will slee-
me / so ought the kinge or his officer to iu-
dge me. The kinge ca. not / but vnto his
dānatiō

The dutye

damnation/ lend his swerd to kyll whō
iudgeth not by his awne lawes. Let him
that is accused stōd on the one side and the
accusatōr on the other syde/ & let the kinge
iudge syt & iudge v̄ cause / yf v̄ kinge wi-
kyll & not be a murtherer before God.

Here of maye ye se/ not onli that ou-
Preach persecutō is for the same cause that Ch-
what thou stes was / ad that we saye no thinge tha-
wilt but Christe said not/but also that all persec-
rebuke not cōs onli fo / rebukinge of ypocrisi/ the
ppocrisp. is to saye/of mās ryghteousnes & of hol-
deades/which mā hath imagined to ple-
se God ad to be sauēd by/with out God
wo;de and beside the testamēte that God
hath made in Christe. Yf Christe had not
rebuked the phareſes because they taught
the people beleue in their tradicions and
holines & in offeringes that came to them
vauntage/and that they taught the wyd-
wes and the that had their frendes de-
to beleue in their prayers & that thoro
their prayers the deed shulde be sauēd/ā
thoro that meanes robed them both
their goodes and also of the testamente
promises that god had made/to all that
pētēd/in Christ to come / he myghte ha-
bē vncriscified vnto this daye.

Yf sainte Paul also had not preache
agenſt circumcisio/that it iustified not a
that v̄wes/offeringes ad ceremonies iu-
stified not and that righteouſnes and ſo-
geuene

Of kinges etc. f. lxxxviii

kyll whō hō
es. Let him
e side ad the
t the kinges
ke will
ore God,
li that oure
e that Chri
thinge that
all persecu
ocrisi/that
s & of holy
ed to plea
out Gods
that God
te had not
ry taught
cions and
e to their
he wydo
des deed
thorow
saued/ad
i both of
mente &
l that re
te haue
reached
not ad
ies in
and for
uenes

genues of synnes came not by our deser-
vinge of any deades but by sayth oʒ beles
vinge the promises of God and by the de-
seruunge and merites of Chriſt only / he
myghte haue lyued vnto his houre. Lyke
wile yf we preached but agenſt pryde co-
uetousnes/lechery/erotozio/vsary symo-
ny and agenſt the euell lyuinge both of the
spiritualte as well as of the temporale
and agenſt incloſynges of parkes/reylinge
of rete & fines/ & of the cariēge out of wolle
le out of the realme/we myghte endure lo-
ge ynowe. But twich the scable of ywre
sye oʒ pope holines and goo aboute to vt-
ter their false doctrine wherc with they
reygne as Gods in the herte & conſciences
of men ad robbe them/not of Londes god-
des ad auctorite only/but also of the testa-
mente of God & ſaluation that is in Chriſt
ſte:then helpeth the nether Gods wordes
ner yet yf thou diddest miracles/but that
thou art/not an heritike only and haſt the
deuell with in the /but allſo a breaker of
the kynges peace ad a traytar. But let vs
retourne vnto oure lyēge ſunes agayne.



Mat signifieth that the prela-
tes are so bloudie & clothed
in redd:that they be ready e-
very houre to ſoſre martirdom
me for the testimonie of gods
woerde. Is that allſo not a false ſigne?

The pre-
lates are
clothed in
red.

When

The Dutye

When no man dare for the ones open
mouth to axe a questio of Gods word
cause they are ready to burne him.

Postures

What signific the pollaxes that
burne before hys legates a latere? W
so ever false sygne they make of the
re not: but of his I am sure/that as th
de ypoerites whē they had slayne Ch
sette pollaxes to kepe him in his sepul
that he shuld not rysle agayne: euē so h
oure ypoerites buried the testamēte
God made vnto vs in Christes bloud
to kepe it dounē/that it rysle not agay
ys all their study: where of these poll
are the very sygne.

Is not that sheperdes boke the B
yses crosse a false signe? Is not that s
te rocher that the Bishopes & chanōis
re so lyke a Runne & so effeminatly/s
se signe? What other thinges are th
sandals/gloves/myters and all the wh
pōpe of their disgisinge/then false sign
in which paul prophesied that they sh
come? And as Chрист warned vs to

Judge? ware of wolves in lambes skinnes ad
tre by his de vs loke rather vnto their frutes* a
frute and deades than to wonder at their disgis
not bi his ges. Runne thorout al oure holy
lēnes.

religions/and thou shalt
fynde them like swi
Se all clothed in
falsched,

Of the sacrametes ff. lxxix



Or as moch as we be come to signes/we will speake a wozde or two of þ signes which God hath ordened/that is to saye of the sacrametes w chiste left amōgest vs for our cōforte/that we maye walke in light and in trueth & in fealinge of the power of God. For he that walketh in the daye stōbleth not/whe cōtrari wyle he that walketh in the nyght stōbleth John.xi. And they that walke in darknes wotte not wheder they goo. Joh. xii.

This wozde sacramete is as moch to saye as an holy signe /ād representeth all woye some promise of God. As in the ol. Sacramēde testamēte God ordyned that the raine tes are signe we shulde represent & signifie vnto all gnes of gō me an othe that God sware to þoe ād to des promi all men after him/that he wolde no more ses. dwowne the wozde thowow water.

The sacrament of the body
and bloude of Chiste.

So the sacramete of the bodi & bloude of chiste hath a promi se annexed w the prest shulde declare in the english tonge.

This is my bodi that is brouken for you. This is my bloude that is shed for many vnto the forgenenesse of synnes. This do in remembraunce of me
M.i. saith

Of Baptism.

The p^ro- saith Ch^riste. Luke. xxii. And. i. Corin. xi
myse w^zi * y^f when thou seist the sacrament or ea-
c^o the sa- test his body or drinke his bloude / thou
cramet p^re haue this p^rynule fast in thine herte (that
acheth iu, his body was slayne and his bloud shed
stiflet^z o^r for thy sinnes) and beleuest it / so art thou
saued and iustified therby. Yf not / so hel-
peth it n^o / though thou hearest a thou-
sand masses i a daie or though thou did-
no thinge else all thy lyfe longe / then ea-
te his body or drinke his bloude: no mo-
re then it shulde helpe the in a deed thurst
to beholde a bussh at a tauerne doore / if
thou knewest not therby that therewere
wine with in to be solde. ¶ Baptim.



Baptim hath also his wordes
promise whiche the prest ought
to teach the people a^d Ch^riste
them in the english toge / and
not to playe the popengay w^z
Credo saye ye / volo saie ye & baptis m^u
saye ye / for there ought to be no m^umyn-
ge i soch a mater. The prest before he bap-
tiseth ar eth sayenge / beleuest thou in god
the father almyghty / and in his sonne Je-
sus Ch^riste / and in the holy goost / & that
the congregatiō of ch^riste is holy. And thei
saye yee The p^rest appō this sayth bap-
tiseth the childe in the name of the father
& of the sonne / & of the holy goost / for the
forȝeueneſſe of ſiues as peter saith Act. ii

The washyng without the w^zde hel-
peth

Of wedlocke. fo. x.

verth not: but thoroþ the worde it purifieth & cleþeth vs. As thou readest Ephe. vi. How christe cleþeth the cōgregation in the founteyne of water thoroþ the worde. The worde is the promise that god hath made & Now as a preacher iþ preachinge the worde of god saueth the hearers that beleue/ so doeth the washige iþ that it preaþerh & representeth vnto vs the myngle that god hath made vnto vs in Christe. sacrament the washige preacheþ vnto vs that we tes iustifie are cleþed wþ Christes bloudshedinge wþ was an offeringe and a satisfaction for the sinne of all that repente and beleue cosentinge and submittinge them selues vnto the wil of God. The plūginge iþ to the water signifieth that we dye & are buryed wþ Christ as cōcerninge the olde lyfe of sinne whiche is Adā/ And the pulliþe out agayne signifieth that we rise aȝayne wþ Christe in a new life full of the holy goost wþ shall teach vs and gyde vs and worke the will of god in vs as thou seist Roma. vi. ¶ Of wedlocke.

Matrimonie or wedlocke is a state or a degree ordined of god & a office where iþ hulþe serueth his wifc & his wif his bāde/ it was ordened for a remedie & to encrease þe wozde & for a man to helpe þe womā & þe womā the mā wþ al loue & kindnes/ & nocto signifie any pro-

Of hoedlocke.

Matrimo nise that euer I herde or redde of in þ scripture. Therfore ought it not to be called a sacramente. It hath a promise that we sinne not in that state/ if a man receaue his wife as a gyft geue to him of God/ and the wife her husbode lyke wise: as all maner meates & drickes haue a promise that we sinne not/ if/ we vse the meastrabli with thakes geuinge. Yf they call matrimonie a sacrament because the scripture vseth the similitude of matrimonie to expresse the mariage or wedlocke that is betwene vs ad christe/ for as a woma though she be never so poore/ yet whē she is maried/ is as rych as her husbande: eue so we whē we repete and beleue the promises of God in Christe/ though we be never so poore slynners/ yet are as rich as Christe/ all his merites are ours w̄ all that he hath) Yffor that cause they call it a sacramente: so will I mulsterde seed/ leuen/ a net/ keyes/ bred/ water & a thousande other thinges whiche Christe ad the prophetes ad all the scripture vse/ to expresse the kyngdome of heue and Gods w̄orde w̄th all. They prayse

Gfwedloc
Ee be hofp
Wþp had
þþp leuer
hane who
res then
wines.

Wedlocke with their mouth / & sa
ye it is an holy & thinge / as it
is verely: but had never
be sanctified with an
whoze / the tis come
with in that sen
tuarie.

¶ Of order. f. xci.

¶ In þ scri
e called
that we
eave his
/and the
ll maner
that we
bli with
rimonie
oseth the
elle the
wene vs
h she be
ed/is as
whe we
God in
ze syn-
l his me
) yffor
so will
s/ bzed/
s whch
e scrip-
of hene
prayle
sa.
deas
:
deas

¶ Abdeacō/deacō/prest/Bishope Car
dinall/Patriarch and Pope / be na-
mes of offices ad seruice or shulde be/
and not sacramētes. There is no p̄ro
mise coupled therewith. Yf they minister
their offices truly/it is a signe that Chri-
stes sprice is in thē/if not/that the deuyll
is in them. Are thes all sacramentes / or
which one of thē? ¶ What thinge in thē
is that holy signe or sacramēte? The sha-
ninge or the anointinge? What also is the
promise that is signfyed therby? But
what wordes printeth in thē that charac-
ter & that spirituall seale? ¶ Dreamers ad
naturall beestes without the seale of the
sprite of God:but sealed with the marke
of the beeste & with cancred cōsciences.

¶ There is a word called in latine sacer-
dos in greke hierens/in hebreue cohā/that
is a minister an officer / a sacrificer or a
prest/as Aaron was a prest and sacri-
ficed for the people ad was a mediator be-
twene God and them. And in the english
shulde it haue had some other name then
preste:But Antychrist hath deceaued vs
with unknowen and straunge termes/ to
bringe vs in to confusio ad superstitious
blindenes. Of that maner is Christe a pre-
ste for ever / and all we prestes thoro w
him and neade no moare of any soch pre-
ste on erth to be a meane for vs unto God
for Christe hath brought vs all in into

¶ Charac-
ter,

¶ Sacer-
dos.

Of order.

the inner temple within the bawle or to
rehanginge/and vnto the mercy stole of
god And hath coupled vs vnto god/wher-
e we offer every man for him selfe the de-
spres and petitions of his hert/and sacri-
fice and kyll the lustes and appetites of
his flesh with prayer/fastinge and alma-
ner godly liuinge.

Presbiter

Presstes
now ough
te not to
be annoi-
ted with
oyle.

The offi- ce of a pre- ste.

A nother word is there in greke cal-
led presbiter/in laten/senior/in english
an elder ad is nothinge but an officer to
teach and not to be a mediator betwene
god and vs. These neade no annoyntyn-
ge of man. They of the old testamete we
re annoynted with oyle/to signifie the as-
noyntynge of Christ and of vs thorow
Christ with the holy goost. This wise
is no man prest but he that is chosen/sane
as in tyme of necessite every person chri-
steneth so maye every man teach his wi-
fe and household ad the wife hir childdren
So in time of neade if I se mi brother sin-
ne I maye betwene him and me rebuke
him and damne his deade by the law off
God. And maye also conforte them that
are in dispayre with the promises of god
and save them if they beleue.

By a prest then in the new testamen-
te vnderstande nothinge but an elder to
teach the younger and to bringe them vnto
the full knowlege and vnderstandinge
of Christe and to minister the sacramen-
tes

CONFORDER. f. xcii

tes which Christe ordeyned / which is al-
so no thyng but to preach Christes pro-
mises And by them that geue all their stu-
dy to quench the light of trueth / and to hol-
de the people in darkenes vnderstode the
disciples of satan and messingers of An-
tichriste / what so euer names they haue
or what so euer they call them selues.
And as concerninge that oure spiritual-
ite (as they wilbe called) make them sel-
ues / holper them the laye people and ta-
ke so great landes and goodes to praye
for them / and promise them pardons and
forgeuenes of synnes / or absolutiō / with-
out preachinge of Christes promises / is
salsheed and the woorkynge of Antichri-
ste and (as I haue said) the raueninge of
those wolves which Paul (Actuum. xx)
prophesied shulde come after his depar-
tinge not sparinge the flocke. Their doc-
trine is that marchaundice wher of Pe-
ter speaketh sayige: thoro w couetousnes
shall they w fained wordes make marcha-
undice of you. ii. Pe. ii. And their reasons
wherewith they proue their doctrine a-
re (as saith Paul. i. Tim. vi.) superfluous
disputinges / arguinges or brauliges of me-
tis / to corrupte mides / & destitute of trueth w
thike that lucre is godlynes. But Christe
saith. Mat. viii. by their frutes shalt thou
knowe the that is bi their filthy couetous-
nes / and shamelesse ambition and dronken-
desyre

They wil
be holie
but their
deades be
not holie
at all.

Compare
there dea-
des to the
doctrine &
deades of
Christ / and
of his ap-
ples / and
ge there
frutes

Of order.

desyre of honor / contrary vnto the exāple
and doctrine of Ch̄rist & of his Apostles
Ch̄rist said to Peter / the last chapter of
John. Fede my shepe / & not shere thy flocke.
And Peter saith. i. Petri. v. Not bein
ge lordes ouer the parishes; but these she
re / & are become lordes. Paul sayth. ii. Co
rinth. ii. Not that we be lordes ouer your
sayth; but these will be lordes and copell
vs to beleue what so euer they lust / wit
hout any witnesse of scripture / when the open
texte rebuketh it. Paul saith / it is bet
ter to geue then receaue. Act. xx. But these
doo nothinge in the wrold but laye snas
ters to ketch and receaue what so euer co
meth / as it were the gapige mouth of hell
And. ii. Corinth. xii. I seke not yours but
you; but these seke not you to Ch̄rist but
yours to them selues / & therfore lest their
deades shulde be rebuked will not come
at the lyght.

Reuertelesse the trueth is / that we are
al equally beloved in Ch̄rist / & god hath
sworne to all indifferently. Accōdinge
therfore as euery man beleueth Gods pro
mises / logeth for the / ad is diligētē to pra
ye vnto god to fulfill the / so is his prayer
herde / & as good is the prayer of a cobler /
as of a Cardinall / and of a bocher / as of a
Witshope / ad the blessinge of a baker that
knoweth the trueth / is as good as þ blis
singē

Of order. f. lxxij

inge of oure most holy father the Pope.
And by blessinge þ vnderstonde not the
swagginge of the Popes or Bishopes ha-
de ouer thyne heed / but prayer as when
we saye God make the a good man: **Chri** **What**
þe put his spryte in the or geue the grace meaneſ.
and power to walke in the trueth and to
folowe his commandmentes &c. **As** **We**,
þe caues frendes blessed her when she de-
parted/ Gene. xiii. sayenge. **Thou art**
oure sister: growe vnto thouſande thou-
ſandes and thy ſede poſſeſſe the yates of
their enimies. **And as** Isaac blessed Ja-
cob Gene. xxvii. sayenge. **God geue the** of þ
ðwe of heue of the fatnes of the erth abu-
daunce of corne/ wyne and oyle &c. **And**
Gene. xxviii. **Almyghty God blesſe the** ad
make the growe / and multiply the / that
thou maſt be a greate multitude of people
and geue to the and to thy ſede after the
the blesſinges of Abrahā/ that thou maſt
poſſeſſe the londe wherin thou art a ſtra-
unger whiſh he promyſed to thy graund-
fader and ſoſh lyke.

Last of all one ſynguler doute they ha-
ue/ what maketh the preſt/ the anoyntin-
ge or puttinge on of the hondes or what
other ceremonie or what wordes. A bo-
rie whiſh they braule ad ſcolde one ready
to teare out a nothers throte. One ſayth
this & a nother that/ but can not agre. Ne-
ther can any of the make ſo ſtrōge a reaſon
whiſh

Of order.

Wha nother ca not improve. For they are all out of the waye & without the sprynge of God to iudge spirituall thinges. How be it to this I answeare / that whē Ch̄ist called. xij. vp in to the mountayne & chose them / thē unmediatly without any anointinge or ceremony were they his A. postles / that is to saye / ministres chosen to be sent to preach his testamente vnto all the whole worlde. And after the resurrection whē he had opened their wittes and geuen them knowleage to vnderstonde the secretes of his testamēte and how to bynde and loose and what he wold haue them to doo in all thinges / then he sent them forth with a commaundement to preach and bynde the vnbelievinge that contynue in synne / and to loose the believinge that repēt. And that commaundement or charge made them Bishopes / Prestes / Popes and al thinge. Yf they saye that Christ made the prestes at his mayndē or last supper when he said / do this in the remēbrance of me. I answeare / though the A. postles wist not thē what he ment / yet I will not scryue nor saye ther agēst / for ther the later the commaundēte and the charge w̄ he gaue thē made the prestes.

The com
maundēte
ke maketh
prestes.

And / Altes the fyſt / whē mathias was chosen by lotte it is not to bedouted but that the A. postles / after their commune maner / prayd for hym that God woldes
genſe

Of ordre F. xciij

gme hym grace to minister his office truly & put their handes on him) ad exhorted him ad gaue him charge to be diligente ad faythfull ad the was he as great as the bell. And actes. vi. When the disciples that beleued had chosen. vi. Deacons to mynister to the wydowes / the Apostles prayed and put their handes on them & ad mitted the without moare a do. * Their putting on of handes was not after the maner of the dome blessinge of our holy Bishopes with two syngers : but they spake vnto them and tolde them their dutie and gaue them a charge and warned them to be faythfull in the lordes busynes : as we chose temporall officers and rede their dutie to them and they promyse to be faythfull mynisters and then are admitted. Neither is there any other maner or ceremony at all required in manynge of oure spirituall officers / then to chose an able person and then to reherse him his dutie and geue hym his charge & so to put hym in his roome. And as for that other solenne doute / as they call yt whether + Judas was a prest or no / I can

not what he then was: but of this

I am sure / that he is now not
only prest / but also Bisho-

pe / Cardinall

and po-
pe.

Puttynge
on of han-
des.

What Iu-
das is.
no he.

Of penaunce.



Penaunce is a sworde of their awne forginge to disceave vs w all/ as many other are. In the scripture we synde penitentia repentaunce. Agite penitentiam/do repente/ Venite at vos / let it repente you. Metanoyte in greke / soz thinke ye/or let it soz thinke you. Of repentaunce /they haue made penaunce/to blynde the people ad to make the thinke that they must take payne and doo some holy deades to make satisfaction for their synnes/namely soch as they enioyne them. Is thou maist se in the cronycles / when greate kynges and Tyrantes (which w violence of swerde conquered other kyn ges londes and fleswo all that came to honde) came to them selues and had consciencie of their wicked deades/then the Bisshopes coupled them/not to Christe:but vnto the Pope and preached the Pope vnto them/and made them to submitte them selues and also their realmes vnto the holy father the Pope and to take penaunce as they call it/that is to saye/soch iniunctions as the Pope and Bisshopes wolde commaunde them to doo/to byld abbays to endore the with lyuelode / to be prayd for euer:and to geue them exemptions and pruelege and licens to doo what the

Repentaunce. laste vnpunished.

Repentaunce goeth before sayth & prepareth

Appente
of practi-
se.



Of penaunce f. xlii

pareth the waye to Christe ad to the p^romises For christ cometh not but unto the
that se their synnes in the law and repete
Repentaunce that is to saye this mornynge
ge ad sorowwe of the herte lasteth all oure
lyues lōge. For we synde oure selues all
oure lyues lōge to swake for gods lawe
and therfore sorowwe & mo^rne lōginge for
strength Repentaunce is no sacramente
as sayth hope/loue / and knowleginge of
a mans synnes are not to be called sacra-
mentes. For they are spirituall ad intangi-
ble Now must a sacramente be an out-
ward signe that maye be sene / to signifie
to represente and to put a man in remem-
brance of some spirituall promise which
can not be sene but by sayth only. Repen-
taunce and all the good deades which ac-
companie repentaunce to lye the lustes
of the flesh are signified by \times baptim. Repenta-
unce is si-
gnified by
baptim.
For Paul sayth Rom. vi. (as it is aboue
reherred). Remembre ye not (saith he) that
al we which are baptised in the name of baptim.
Christe Jesus / are baptised to dye with
him / we are buried with him in baptim
for to dye / that is to kyll the lustes ad the
rebellion which remayneth in the flesh.
And after that he saith / yee are dead as co-
cerninge synne but lyue unto God / tho-
row Jesus Christe oure lord. If thou lo-
ke on the professiōn of our hertes & on the
spirit & forȝeuenes whiche we haue receaved
thorow

Of confession.

thorow Christes merites/we are full ded
ed:but if thou loke on the rebellio of the
flesh we do but begynne to dye and to be
baptised that is/to dyoun and quēch the
lustes/and are full baptised at the last my
nute of deeth And as cōcerninge the wo
kinge of the sp̄ite we begynne to lyue &
growe euery daye moare and moare both
in knowleage and also in Godly lyuinge
accōdinge as the lustes abate. As a child
receaueth the full soule at the fyfth daye/
yet groweth dayly in the operations and
workes therof.

Of confession.

One confessio is to
knowlege
where in
thou puti
est thy tru
ste.



Unfessio is divers &
One foloweth true
sayth inseperably &
And is the confessio
ge ad knowleginge
w the mouth / whe
ri we put oure trust
and confidence. As
when we saye oure
credo: confessinge that we trust in God þ
father almygþty and in his trueth ad pro
mises:and in his sonne Jesus oure lord
and his merites ad deseruinges:and in the
holy goost ad in his powre/allistence and
gidinge. This confession is necessary vn
to all men that wilbe saved. For Christ
saith Mathew. x. he that denyeth me bes
fore me hi will I denie before my father
that

Of confession. F. xvi

full des
of the
id to be
ech the
last my
he woz
lyue &
re with
ouinge
a child
daye /
s and

ers &
true
ly &
essin
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As
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20.
de
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s

that is in heue. And of this cōfessiō saith
the holy A postel Paul in the. x. chapter /
The belefe of the herte iustifieth/ and to
knowleage with the mouth maketh a ma-
safe. This is a wonderfull texte for oure
philosophers or rather sophisters / oure
wordly wise/enimies to the wisdome of
God / oure depe & yzofoude welles with-
out water/oure cloudes without moystra-
re of rayne/that is to saye/natural soules
without the sprite of God and fealinge of
godly thinges. To iustifie and to make sa-
fe are both one thinge. And to confesse
with the mouth is a Good wozke and
the frute of a true sayth/as all other woz-
kes are.

Yf thou repente and beleue the p̄or-
myses the Gods trueth iustifieth the /that
is/sorȝeueth the thy synnes and sealēth
the with his holy sprite/ and maketh the
heyre of everlastinge lyfe / thoro w̄ Chri-
stes deseruynges. Now if thou haue true
sayth so seist thou the exceedinge and in-
finite loue & mercie which God hath shew-
ed the frely in Chritte:then must thou
neades loue agayne:and loue can not but
compell the to wozke and boldly to con-
fesse and knowleage thy lordē Christ and
the trust which thou hast in hys wozde. se the arte
And this knowleage maketh the safe/that thou sure
is / declareth that thou art safe all ready that thou
and certyfieh thine herte and makeh arte saffe
the feale

Of confession.

the seale that thy sayth is ryght and that
gods sprite is in v/as all other good wo-
kes doo. For if when it cometh vnto the
poynte thou hane no lust to worke no; po-
wer to confess/ thou coudest thon presume
to thinke that Gods sprite were in ther

No other
cōfessiō is
eth before sayth and accompanyeth repen-
to know-
taunce. For who so euer repenteþ doeth
lege / thy knowlege his synnes in his herte. And
synnes in who so euer doeth knowlege his sinnes
thine her-
te vnto
god

A nother confessiō is there which go-
eth before sayth and accompanyeth repen-
taunce. For who so euer repenteþ doeth
lege / thy knowlege his synnes in his herte. And
synnes in who so euer doeth knowlege his sinnes
receaueth forgeuenes (as sayth John in
the syrl of his first Pistle) yf we know-
lege oure synnes he is faithfull ad iust to
forgewe vs oure sinnes & to clese vs frō
all vnrighwesnes / that is / because he
hath promised / he must for his truethes
sake doo it. **T**his cōfession is necessarye
all oure lyues longe/as is repentaunce,
And as thou vnderstondest of repentaunce
ce/so vnderstonde of this confession for
it is lyke wise included in the sacramēte
of Baptim. For we all wayes repente
all waeyes knowlege or confess oure
synnes vnto God/and yet dispeare not/
but remēbre that we are washed in Chri-
stes bloude / which thinge oure Baptim
doth represente & signifie vnto vs.

Shriste.

Shriste in the eare is verely a worke of
sathā/and that the fallest that ever was
wroughte/ ad that most hath devoured the
sayth. It begā amōge the grekes ad was
not as

Of Confession. fo. xviii

not as it is now to reken all a mans synnes in the prestes eare / but to are coucel of soch doutes as men had / as thow maist se in Saint Hierom and in other authours. Whether wet they to prestes only which were very fewe at that tyme / no moo the preached the word of God / for this so greate vantage in so many masses sayenge was not yet founde / but went indifferently / where they sawe a good and a lerned man / and for because of a litle knavery which a deacon at Constantynopilly playd thow confession with one of the chefe wines of ycite it was layd downe agayne. But we Antichristes possession / the moare knavery we se growe therfore dayly / the moare we stablysh it. A critike man is a spirituall thinge / and hath Gods word in his herte and Gods sprete to certifie hi of all thinge. He is not bound to come to any eare. And as for yre alson which they make are but p̄suasions of mans wisdome. fyſt as perteynige vnto ykeyes and maner of byndinge and loolinge is ymough aboue rehersed and in other places. Thow maist also se how y Apostles vſed them in the Actes and in Paules vikkles / how at the preachinge of Iapth the sprete came and certified their herte that they were iustified thow beinge the promises.

When a man fealeth that his herte
B. i. consen-

Scripte
was put
dwne for
knaderi a
mōge the
grekēs.
But is sta
blished th
er by amō
ge ȳs.

How a man
shal knowe

Of confession.

that his consenteth vnto the law of God/and se-
sines are letch him selfe meke / pacient courtes and
forgener. mercyfull to his neybour / altered and
facioned lyke vnto Christe / Why shuld
he doute but that God hath forȝeu[n] him
and chosen him and put his sprite in him
though he never cromicke hys synne in to
the prestes eare:

One blynde reason hauie they say-
enge Now shall the prest vnybynd / loose
And forȝeu[n] the sinne which he knoweth
not: Now dyd the Apostles: The scrip-
ture forȝake they / runne vnto their blin-
de reasons and draw the scripture vnto a
carnall purpose. When I haue tolde the
Blind rea-
sons is the
it gyde ad
not Gods
spirit.

in thine eare all that I haue done my
lyfe longe/in oþdryz and with all circum-
stances after the shamefuller maner what
canst thou doo moare /the preach me the
promyses sayenge: Yf thou repente ad be-
lieue/ Gods trueth shall save the for Christ-
es sake: Thou seist not mine herte thou
knowest not whether I repente oþ no/ne-
ther whether I consent to the lawe/that
it is holy righteous and good. Moare o-
uer whether I beleue the promyses oþ
no/is also vnkno[n]wen to the. Yf thou pre-
ach the law and the promyses (as the A-
postles dyd) so shulde they that God
hath chosen repente and beleue and besa-
ued:even now as well as then. Now be-
it Antychrist must know all secretes to
Gables

Of confession. fo. x. rebist

establesh his kyngdome and to wo^rke his
mysteries with all.

They b^rynge also for them the sto-
rie of the x. lepers. Whiche is written in
the xviij. chap. of Luke. Here marke their
salshed ad lerne to knowe them for ever
The fourtene sondaye after the feest of
the Trinite the begynnyng of the. viij. ad
lesson is the said Gospell and the. viij. ad
the ix. lessons with the rest of the seventh
ys the exposition of Bede apon the sayd
Gospell / Whiche saith Bede/ of all that
Ch^rist healed of what so euer disease it
were/ he sent none vnto the prestes / but
the lepers. And by the lepers enterpre-
teth folowers of false doctrine only: wh-
ich the spirituall officers/ and the lerned
men of the congregacion ought to exami-
ne/ and rebuke their lerninge with godes
wo^rde and to warne the congregacion to
be warre of them Whiche/ yf they were
afterwarde healed by the grace of Ch^ris-
tie/ ought to come before the congregati-
on and there openly confesse their cras-
hyngh.

Lerne to
knowe the
for the
re lepers in
their her-
the ix. lessons with the rest of the seventh
ys the exposition of Bede apon the sayd
Gospell / Whiche saith Bede/ of all that
Ch^rist healed of what so euer disease it
were/ he sent none vnto the prestes / but
the lepers. And by the lepers enterpre-
teth folowers of false doctrine only: wh-
ich the spirituall officers/ and the lerned
men of the congregacion ought to exami-
ne/ and rebuke their lerninge with godes
wo^rde and to warne the congregacion to
be warre of them Whiche/ yf they were
afterwarde healed by the grace of Ch^ris-
tie/ ought to come before the congregati-
on and there openly confesse their cras-
hyngh.

But all other vices (saith he) doeth
god heale withi in the cōscie^ce. Though
they this wise reade at mat^res/ yet at hye
mass^e/ yf they haue any sermō at all / they
lye clene contrary vnto this open trueth
No^rther are they ashamed at all For wh^r
they walke al to gether in darkenes.

P. ii. Contrition

Of contricion.

Attricion
is of the le-
uen of the
phareses.



Contricion & repentaunce are both one & nothige else but a sozowfull & a morynge herte. And because that god hath promised mercy vnto a contricie herte/that is to a sozowfull and repenteinge herte: they to begyle Gods woorde and to stablysh their weked traditiō/hauue sayned that new woorde attrition sayenge: thou cast not know whethir thy sozowe or repētaunce be * contritiō or attritiō/excepte thou be shreue. When thou art shreue/then it is true contriciō. Oh fori pharesay/that isthy leue/of whiche Chriſt so diligently bade vs beware. Mat. vi. And the veri prophesie of Peter thowzow covetousnes with sayned woordes shall they make marchadice of you.ij. Petr. ii. In soch gloses corrupcione they Gods woorde/to sytte in the consciences of the people/to leade them captiue /and to make a p̄zare of them:byenge & sellinge their sinnes/to satissie their unsaciablie covetousnes. Neuer the leſſe the trueth ys / when any man hath trespassed agenſt God. Yf he repente & knowleage his trespass/god promyſeth him forgeuenelle withoute eare ſhriste.

Yf he that hath offended his neybour
repente ad knowleage his faute axinge for-
geuenes/yl his neybour forgeue hiſ god
forſe

Of contrition. fo. xcix

forgiveth hym also/bi his holy promyse
Mat. xviii. Lyke wise if he that synneth
openly/when he is openly rebuked/repe-
te and turne/then yf þ cōgregation forge-
ve hym God forgiueth hym. And so forth
who so ever repenteþ and whē he is re-
buked knowlegeth his faute is forgiuen.

He also that douteth or hath hiscōsci-
ence tangled/ought to open his minde vnto
some faythfull brother that is lerned/
and he shall gene him faythful councel to
helpe him with all.

To whome a mā trespasseth vnto him
he ought to cōfesse. But to cōfesse my sel-
fe vnto the. O Antichriste / whō I haue
not offended/am I not bounde.

Hom a
mā offens-
deth to hi
must he cō
fesse.

They of the olde lawe had no confes-
sion in the eare. Neither the Apostles nor
they that folowed many hundred yeres
after knew of ani soch whisperige. Wer-
by then was their attritiō turned vnto
contrition: yee whyn are we which Crist
came to loose moare bound then the Je-
wes. Yee and whyn are we moare bound
without scripture? For Christe came not
to make vs moare bonde but to loose vs
and to make a thousand thinges no synne
ne which before were synne ad are now
become synne agayne. He left no nother
law with vs but the law of loue. He loo-
sed vs not from Moses to bynde vs vnto
Antichristes care God hath not tyed

Christ

Of Satisfaction.

Crist vnto Antichristes eare nether hath
poured all his mercy in thyder/soz it hath
no record in the olde testamente/that An-
tichristes eare shulde be propiciatorium

It hath that is to wete Gods mercy stole/ād that
no record god shulde crepe in to so narow a hole/
in þ script so that he coude no where else be founde,
re that god Neither dyd God wriite his lawes nether
shulde cre- yet his holy promises in Antichristes ea-
pe i aþre re: but hath graued them with his holy
hyselue in spryte in the hertes of them that beleue/
antichris- that they myght haue them all wayes ea-
tis eare dy at hande to be saued therby.

Satisfaction.



þ perteyninge vnto
satisfaction/this wri-
se vnderstonde/that
he that loueth God
hath a comandement
(as saint Ihon saith
in þ fourth chapter
of his first yistle) to
loue his neiboure al

so whom if thou haue offended thou must
make hi amedes/oz satisfaction/oz at þ leſt
wage yf thou be not able/are hi forgene-
ſtinge sa- nes/ þ yf he wil haue mercy of God/he is
tisfaction boide to forgeue þ. yf he wil not: yet god
forgetieth þ yf thou this submitte thi self
But vnto god warde criste is a yþetual &

Of Satisfaction. fo. C

generlastige satisfactiō for ever moare
As oft as thou falleſt thoroſo ſtrayl-
tie/repēte and come agayne and thou art
ſafe and welcome/as thou maileſt be by the
ſimilitude of the riotous ſonne Luke, xv.
If thou be lopen out of ſentuary come in
ngayne. Yf thou be fallen from the waye
of trueth come ther to agayne and thou art
ſafe / yf thou begone aſtraye come to the
folde agayne and the ſheperd Chrift ſhall
lade the yee and the angels of heuen ſhal
reioyſe at thy compynge / ſo ferre it is of
that any man ſhall beate the oþ chyde the
yf any þhariley enuy the grudge at the
oþ rayle upon the / thy father ſhall make
anſwere for the/as thou leſt in the forſe
reherſed lykenes oþ parable. Who ſo e-
uer therſoꝝe is gone out of the waye by
what ſo ever chaunce it be/let hym come
to his baptim agayne and vnto the pꝝoſ-
ſion therof and he ſhalbe ſaffe.

fo; though that the waſhinge of bap-
tim be paſt / yet the power therof/that is
to ſaye / the wordē of God which baptim
preacheth laſteth ever and ſaueth for ever
As Paul is paſt and gone/never the leſſe
the wordē that Paul preached laſteth e-
ver and ſaueth ever as many as come ther
to with a repenteinge herte and a ſtedfayth.

Here by leſt thou that when the y
make penaunce of repenteaunce and call
it a ſacrameſt

Baptiſaſ
teth ever.

Of absolution.

It a sacramente and divide it in to cōtrict
on/cōfession and satisfaction they speake
of their awne heedes and lyē fasslye.

Absolution.

Absolution also iustifieth
no man from sinne. For in the
hert do we beleue to be iusti-
fied in all saith Paul Rom. x
that is thow sayth ad bele-
vinge the promises/are we iustified/as I
hauie sufficiētly proved in other places in
the scripture, Fayth saith Paul in the sa-
me place)cometh by heringe/that is to sa-
ye/by hearinge the preacher that is sent
frō God & preacheth Gods promises Now
when thou absoluēt in latine the unler-
ned heareth not. For how saith Paul .i.
cor. xiii. Whē thou blesset i an onknowē
tōge/ shall the unlerned saye Amen unto
thy thākes geuinge? For he wotteth not
what thou saist. So like wile & laye wot-
teth not whether thou loose or bynde / or
whether thou blesse or curse. In lyke ma-
ner is it if the laye vnderstande latine or
though the prest absoluē in englishe. For
in his absolution he reherseth no promise
of God:but speaketh his awn wordes lai-
nge: I by the auctorite of Peter & Paul
absoluē or loose the frō all thy synnes.
Thou saist so/which art but a lyinge man
and never moare then now verely.

Thou saist I forgue & thy sinnes/ &
scripture

Of byndyng. &c. fo. C i.

scripture saith (John the first) that crike
only forȝeueth & taketh awaie the sinnes
of the wozde. And Paul & Peter and all
the Apostles preach that al is forȝeuē in
Christ & for Christes sake. Gods wozde
only looseth and thou in preacheinge that
mighkest loose also and else not.

¶ Who so ever hath eares let hi hears
& let hi that hath eyes/ se. Yf any man be
ne to be blinde/his blyndnes on his awn
heed and not on myne.

Bey allege for the selues the **Of byndyng**
sayēge of Crist to Peter. mat xvi. What so ever thou bidest ge ad loo-
on erth/it shalbe bōde/ & what bryngē and
so ever thou loosest/it shalbe of the po-
loosēd / & so forth. Lo saye they/ What so p̄is ancto-
ever we bide & what so ever we lose he rite or po-
re is no thige excepted. And a nother tex **Wer.**

te laye they of crist i the last of Mathew
All p̄ower is geue to me saith Crist/ in he-
uen ad in erth/goo therfore ad preach. &c.
Preachige leaueth the Pope out & saith
lo all p̄ower is geue me in heuen and in
erth. And therapon taketh apon him tem-
porall p̄ower aboue bryngē & Emperoure
and maketh lawes and byndeth the. And
lyke p̄ower taketh he ouer Gods lawes/ &
dispenseth with the at his lust/makyngē
no synne of that Id God maketh synne/ &
maketh synne wher God maketh none:
hee & swypeth out gods lawes cleane ad
maketh

The pop-
calengeth
p̄wer not
over man
only but o-
ver god as
so.

Of byndyng

mak eth at his pleasure/and with his
law fall what he listeth. He bindeth wher-
ee God looseth and looseth where God
byndeth. He blesseth where God curseth
and curseth where god blesseth. He taketh

Purgato^ry autorite also to bynde and loose in pur-
gatory. That permitte I unto him: for it
is creature of his awn makyng. He al-
so he maketh byndeth the angels. For we reade of
therfore **Hopes** that haue commaunded the angels
to hold the to fett dyuers out of purgatory. Now be-
it I am not yet certayfied whether they
obeyed or no.

The pope
bindeth the
angels.

**The true
bindinge
gloosinge**

Understonde therfore that to bynde
and to loose/ is to preach the law of god
and the gospell or promyses/as thou maist
se in the thrid chapter of the second pille
to the Corinthians Where Paul calleth
the preachinge of the law the ministrati-
on of deeth and damnation/ and the prea-
chinge of the promises the ministringe of
the sprete and of rightewesnes. For whil
the law is preached all men are founde
synners and therfore damned: and when
the gospell and glad tydinges are prea-
ched/ then are all that repente and believe
foude rightewes in Christ. And so expou-

Halkier de it all the olde doctours. **Daynt** * **Hier**
Sag^{est} Biss^{om} saith ap^o this certe what so euer thou
hopes ad
prestes.

byndest/the bishopes an prestes saith he
for lacke of vnderstandinge / take a litle
presumptiō of the phareles upon them.

And loosyng f. C. 15.

and thike that they haue auctorite to bin
deinnocetes & to loose the wicked / which
thinge our Pope and Bishopes doo. for
they saye the curse is to be feared / be ye
right or wronge. Though thou haue not

deserued yet yf the Pope curse the thou
art in perell of thy soule as they lye : yes
and though he be never so wroghfully cur-
sed/he must be fayne to bye absolution.

But saynt Peter sayth as the prest of the
olde law made the lepers cleane or oncle-
ane/so byndeth and unbayndeth the prest
of the new law.

The prest there made no man a leper ne-
ther clensed any man / but God : and the
prest iudged only by Moyses law who
was cleane ad who was uncleane / whē
they were brought vnto him.

So here we haue the law of God to
adge what is sinne and what is not/and
who is bounde and who is not. Moare
over if any man haue synned / yet if he re-
pent and beleue the promise / we are sau-
te by gods wozde that he is loosed and
forgiven in Christ Other auctorite then
this wile to preach/haue the prestes not.
Christis A postles had no other the sel-
ues as it appereth thorow out al the new
testamente. Therfore it is manyflest that
they haue not.

Haint Paul saith. i. Corin. xv. Whē we this texte
saye all thiges are vnder Christ / he is to all power
be excepte

The curse
se is to be
fered.

The rig-
hts
of manes
of loosing



Christ un-
derstode

Of byndyng

er is genē be excepted that putt all vnder him. God
me in he- the father is not vnder Christ / but above
uen dō in Christe and Christes heed. i. Corinth. vi.
erth & all- Christ sayth John. xii. I haue not spo-
so ſed þt þen of myne awn heed but my father ſe-
ſerre oþ. ſente me / gaue a commaundemente what
er wiſeþ. I ſhulde ſay / and what I ſhulde ſpeake,
en þ pope. What ſo ever I ſpeake therfore / euē as
my father bade me ſo I ſpeake. If Christ
had a law what he ſhulde doo / how hap-
peneth it / that the Pope ſo runneth at la-
ge lawleſſe: Though that all power we-
re geuen vnto Christ in heuen dō in erth,
yet had he no power ouer his father ne-
ver to raygne temporally ouer temporall
princes: but a commaundemente to obeye
them. How hath the Pope then ſo ch tem-
porall auctorite ouer kynge and Empe-
roure: How hath he auctorite aboue
Gods lawes and to commannde the an-
gels / the ſaintes and God him ſelfe:

What au-
ctorite ch-
rist gaue
his aþoþ-

Christes auctorite which he gaue to
his diſciples / was to preach the law & to
bringe ſynners to repentaunce / & then to
ſeſs. Father had made vnto all me for his ſake
And the ſame to preach only ſente he his
Aþoþies / As a kynge ſendeth forth his
iudges and geueth the his auctorite ſay-
ge: What ye doo that doo I. I geue you
my ful power. Yet meaneth he not bi that
full power / that they ſhulde deſtroye any
towne

The righ-
te byndyng
& looſinge

And loosyng. f. C. ii.

owne or Lite/or oppresse any man or doo what they like or shulde raygne ouer the lordes and dukes of his Realme ad ouer his awne selfe. But geueth them a law with them and auctorite to bynde ad loo. se / as ferforth as the law stretcheth and maketh mencion: that is / to punesh the evyll / that doo wronge / and to auenge the pore that sofre wronge. And so fer as the law stretcheth / will the kynge defede his iudge agest all men. And as the temperall judges bynde ad loose temperally / so doo the prestes spiritually and no other wa-yes. Now be it by falsheid and sotyltye the Pope regneth vnder Christ / as car- dinals and Bishopes do vnder kynges lawlesse.

How p^{re}po
w regneth
vnder ch-
rist.

He p^{ope} (saye they) absolueth or loseth a pena et a culpa / that is frō the faute or trea- spase & frō the Payne due vnto the treaspase. God ys a man repete forgeueth the offence onli: & not the Payne also / saye they / saue turneth the e- uerlastinge Payne vnto a tēperall Payne. And apoynteth seue yeares in purgatory wth eueri deadly sinne. But the Pope for money forgeueth both / & hath moare po- wer then God ad is moare mercifull then god is for God. This doo I sayth the Pope of my the deet^h full power & of the treasure of the chirch of his on of deseruinges of martirs / confessours ad sy sonne.

A pena et
a culpa is
a proper
dreame.

The pope
ys moare
mighty &
moare me-
rcifull for
money the
God ad is
moare mer-
cifull then
god is for
God. This
doe I sayth
the Pope of
my the deet^h
full power
& of the
treasure of
the chirch
of his on
of deseruinges
of martirs /
confessours
ad sy sonne.

merites

Of byndyng.

The meri merites of Ch̄ist.

tes of sain
tes.

Fyrst the merites of the sayntes do
not save them selues but were saved by
Christes merites only.

The meri
tes of ch̄i
ste.

The pope
selleth th.
at wh̄ch
god genueth
frelp.

Secundaryly God hath promised Christes* merites vnto all that repete: so that who so euer repetech is immediatly here of all Christes merites and beloved of God as Christ is. Now then came this soule monster to be lord ouer Christes merites/ so that he hath power to sel that which god genueth freli. O dreamers/ye
O devells / and o venomous scorpions/ what poyson haue ye in your tayles / O pestilent leuen that so turneth the swete b̄ed of Christes doctrine in to the bitter nesse of gall.

Freres.

Synne is
þ best mar
chandise
that is:

The sceres r̄sune in the same sprites
teach sayenge: doo good deades and rede
me the paynes that abyde you in purgato
ry yee geue vs some what to doo good
worikes for you. * And this is synne be
come the profitablist marchandise in the
worlde. O the cruell w̄zath of God apon
vs because we loue not the trueth.

Christe þ. of god to sende a fals prophet vnto him
þþesied of that will not heare the trueth. I know
antichriſt you saith christ John. þ. that ye haue not
þþe told the loue of God in you. I am come in my
þþy fesþ. faders name þ. ye receaue me not/ þ. a no
þld come, ther shall come in his awne name / him
shall

And loosyng f. C. iiii

shall ye receave. This doth God avenge
him selfe on the malicious heries which
hane no loue to his trueth.

All the promyses of God hauie they
put out of
otherwynt cleane out / or thus lettended
them with open lyes to stablysh their co-
lled with all. And to kepe vs fro know-
leage of the trueth / they doo all thinge in
latyne.

They praye in latyne / they Christen
in latyne / they blesse in latyne / they geue
absolution in latyne / only curse they in
anglyshe tonge. Wherin they take apon
them greater auatorite then ever God ga-
ue them. For in their curses as they call
them / with boke bell and candle / they co-
mmande God & Christ and the angels &
all sayntes to curse the / curse the God / sa-
ye they / father / sonne and holy goost / cur-
se them virgen Mary, &c. O ye abomi-
nable / Who gaue you auatorite to com-
maunde God to curse / God commandeth
you to blesse : and ye commandeth him to
curse. Blesse them that persecute you : bles-
se but curse not saith Saynt Paull Ro-
manorum. xii. What tyranny will the-
se not use ouer men / which presume and
take apon them to be lordes ouer God
and to command him / If God shal
curse any man who shall blesse and ma-
ke him better / No man can amend
him selfe / excepte GOD poure hi-

The pro-
mises are
lettended &
why.

As is in
latyn.

The pop-
command
deth God
to curse.

Of byndyng &c.

Spite vnto him. Hant we not a comandemente to loue oure neybour as oure selfe. How can I loue him and curse him also. James saith it is not possible that blessing and cursinge shalde come both out of one mouth. Chist comandeth Mathew. Sayenge: loue youre enemies. Wesse them that curse you. Do good to them that hate you. Praye for them that do you wronge & persecute you/that ye maye be the childe of your heuenly fater.

A custo-
me that is
used in the
marches
of wales.

In the marches of wales it is the manner if any man haue an ore or a coustolle he cometh to the curate and desyreteth him to curse the steyler. And he comandeth the pareshe to geue him every man Gods curse and his. Gods curse and myne haue he sayth every man in the pareshe. O mycyfull God what is blasphemy/ if this be not blasphemy ad shampynge of the doctrine of Chist.

True ex-
communi-
cation.

Understande therfore /the power of excommunicatiō is this. Yf any man synne openly and amendeth not when he is warned: then ought he to be rebuked openly before all the pareshe. And the priest ought to proue by the scripture / that all soch haue no parte with Chist. For Chist serueth not but for them that loue the law of God and consenten that it is good holy and rightwes. And repente sorowinge and mournyng for power and

Of confirmation. **¶** **o. c v**

and strenght to fulfill it. And al the pares-
he ought to be warned/to auoyde the com-
panye of all soch/ to take the as herthen
people. This is not done that he shuld
rishi/but to saine hi/to make him ashamed
and to kyll the lustes of the flesh) that the
sprite myght come vnto þ knowlege of þ
truthe. And we ought to pitie him and to
haue compassion on him and with al diligēce
to praye vnto god for him/to geue hi
grace to repete & to come to the right wa-
ye agayne/ & not to vse soch tyranny ouer
God and man/commaunding God to cur-
se. And if he repete we ought with al me-
ry to receaue hi i againe This maitl thou-
ſe Mat. xviiiij ad. i. Cori. v. 2. ii. Corin. ii.

Confirmation:



If confirmation have a pro-
mise/the it iustifieth / as
fer as the promise exten-
deth. Yf it hane no promy-
se/the is it not of god as
þ Bishopes be not. The gods sa-
y apostles & ministers of
god preach gods woorde/ & gods signes or
sacramētes signifie Gods woorde also ad
put vs in remembraunce of the promyses
which God hath made vnto vs in criste.

* Contrary wise Antichristes Bishopes
preach not/ ad their sacramētes speake
not/but as the dysyld Bishopes mun/
þ are their superstitious sacramētes dou-

The po-
pes sacra-
mētes are
doume.

D. i. me.

Of confirmation.

me. After that the Bishopes had left prachinge/then sayned they this dome ce, remonie of confirmation to haue some what at the least waye/wherby they myght regne ouer their dioceses. They reserued vnto the selues also þ christeninge Christenȝ, of belles and coiuringe or hoolwyng of ge of Bel = churches and churchyarde/and of altares and superaltares/and hoolwinge of chalices and so forth/what so ever is of honoure or profite. Which confirmation and the other coiuracions also they haue now committed to their * Suffraganes because they them selues haue no leysoun

þþþy so re to minister soch thinges/for their luſtſ are ſteſ and pleaſures and abondaunce of all ordeyned, thinges/and so the combaunce that they haue in the kynges maters and busynelle of the realme.* One keþeth the þiuey ſeale / a nother the greate ſeale / the þird is confeſſoure/that is to ſaye/a þiuey traytar and a ſecret Judas/he is priſidente of the þrinces councell/he an ambassadour/a nother ſorte are of the kynges ſecret councell.Woo is vnto the þealmes wher they are of the councell.

The Bif-
hop ȝ deþi
þe al a mð
ȝe them.

As profitable are they verely vnto the Ceremo Realmes with their councell/as the wolnies þynnes vnto the ſhepe or the foxes vnto the ge not the gyllie.

Holy gooſſe. They will ſaye that the holy goſt is genē thoroþ ſoþ ceremoniies. Yf God had ſo

Of confirmation. fo. c vi

had so promysed so shulde it be / but Paul saith Galat. in the third chapter / that v
sp̄rite is receaued thorōw preachinge of
the fayth. And Actes in the tenth chap-
ter / while Peter preached the fayth / the
holy goost fell on Cornelius & on his ho-
usshoulde. How shall we saye then to th-
at w̄ they will laye aḡst vs / in the egh-
te chapter of the Actes of the Apostles.
Wher Peter and John put their han- Puttinge
des on the Samaritanes & the holy goost on of han
came? I saye that by puttinge or w̄ put. des.
tinge or as they put their handes on the /
the holy goost came. Neuer the lesse the
puttinge on of the handes did nother hel-
pe ner hynder. For the texte sayth they
prayd for them that they myght receaue
the holy goost.

God had made the Apostles a promi-
se / that he wolde w̄ soch miracles confir-
me their preachinge & moue other to the
fayth. Mar. the last. The apostles therfo-
re beleuēd & prayed God to fulfill his pro-
mise / ad God for his truethes sake euen
so did. So was it the * prayer of fayth
that brought the holy goost / as thou ma-
st se also in the last of James. If any man ha-
ve sycke saith James / call the elders of th̄ the mi-
tche congregacion / ad let them praye ouer racles.
him annoyntyng him with oyle in the
name of the Lorde / and the prayer of
fayth shall heale the sycke. Wher a

D.ij. promise

Of confirmation.

Fromysle is there is sayth bolde to praye
and God true to geue hit hit petition.
Puttinge on of the hondes is an indiffe-
rente thinge. For the holy goost came by
preachinge of the sayth/and myracles we-
re done at the prayer of sayth as well w-
out puttinge on of hōdes as with/as thou
seist in many places. Puttinge on of the
hondes was the maner of that nacion/as
it was to rente their clothes/ and to put
on sacke/and to spinkle the selues with
ashes and erth/when they herde of oz sa-
we any sorowfull thinge/as it was Pa-
uls maner to stretch out his hande/when
he preached. And as it is our maner to
holde vp our handes/when we praye/and
as some kylle their thounbre nayle ad put
it to their eyes/and as we put our handes
on chylders heedes/when we blesse them
savenge. Christ blesse the my sonne / and
God make the a good man: which gestu-
res nether helpe ner hyader. This maist
thou welse by the. xiii of the Actes/whe-
re the holy goost commandid to separa-
te Paul and Barnabas/to go ad preache
Then the other fasted and prayed ad put
their handes on their heedes and sent the
forth. They receaued not the holy goost
then/by puttinge on of hondes / but the
other as they put their handes on their
heedes prayed for them/that God wold
go with them and strenght them/and coza-
ged them

Of Anoylyng. fo. c viii

ged the also/ biddinge the to be stroge in
god/ & warned the to be saythfull and dilig-
ent in the worke of god and so forth.

Anoylyng.



Art of al cometh þ anoy-
lyng w out pmise/ and
therfore without þ spi-
rite & w out profit / but
al together vnfretefull
mētes w thei haue ima-
gined are al without p-
mise/ & therfore helpe not. For what so e-
ver is not of sayth is sinne. ro. xiiiij. Now
without a pmise cā there be no faith. The
sacramētes w crist him selfe ordeined / w
haue also pmyses & wolde sauē vs if we
knew the & beleued the/ the minister they
in the latine tonge. So are they also be-
come as vnfretefull as the other. Yee þ ma-
ke vs beleue that w worke selfe without þ
pmise saueth vs w doctrine they lerned
of Aristotell. And thus are we become an
hundred tymes worse the the wicked Je-
wes w beleued that the very worke of
their sacrifice iustified the. Agest w Paul
syghteth in every pistle/prouinge that no
thinge helpeþ sauē the pmyses w god
hath sworne in Christ. Aske the people
what they vnderstāde bi their baptim or
washinge. And thou shalt se that they be-
lue/how that the very plunginge in to

The lat-
ne tōge de-
stroyeth
sayth.

That the
worke w
out the p-
misse sauē-
thys imp-
ued,

The peo-
ple beleue
it the work
with out
the pmisse.

Of Sacramentes

Hosowinge.

the water saueth them : of the promyses they know not/ner what is signified th-
erby. Baptim is called volowinge i ma-
ny places of Engionde/because the prest
saih volo saye ye. The child was well
volowed/saye they/pee and oure vicar
is as faire a volower as euer a prest wil
thin this twenty myles.

Behold how narowly the people lo-
ke on the ceremony. Yf ought be left out
or if the chyld be not al to gether dipt in
the water/or if because the childe is sickle
the prest dare not pluge hi in to the wa-
ter/but wvere water on his heed how tri-
ble thei: how quake thei: how saie ye sir
Ihon/saie thei/is this child christened y-
ough: hath it his ful christedo: Thei be-
lieue verely that þ chylde is not chris-
ted: ye I haue knownen prestes that have
gone vnto þ ordys agayne supposinge that
thei were not þsles/because that the bish-
ope left one of his ceremonies vndone.
That they call cōfirmacio: þ people call
bischopise. They thike that if þ bishope
butter þ child in the sozeheed that it isla-
ffe. Thei thike that þ worke maketh saf-
fe/þ like wise suppose thei of an oylinge.
Now is this falie doctrine verely. For
Iames saith i þ first chapter of his epistle
Of his good will begate he vs w þ wor-
de of lyse/that is/with the worde of pro-
myle. In which we are made Gods son-
nes.

The wo-
rke saueth
nos but
the wrode
that is to
saye the þ
myle.

Cerem. in generall. f. c viii

sonnes / & heyres of the goodnes of God / before any good woxkes. For we can not woxke Gods will / cyll we be his sonnes / & know his will / & haue his sprite to te-
ach vs. And saint Paul saith in the fyfth chapter of his pistle to the Ephesians .
Chryste cleled the congregaciō in the sou-
tayne of water thorow the worde. And
Peter saith in the fyfth of his first pistle .
ye are boorne anew / not of mortall seed
but of immortall seed / by the worde of god
whiche lasteth euer. Paul in every pi-
stle warneth vs that we put no trust in
woxkes / & to beware of phrasidōs or argu-
mētes of mas wiſdome / of superstitious-
nes / of ceremonies / of Pope holynes / & of
all maner disgilinge. And exhorteth vs to
cleue fast vnto the naked / & pure worde of
God. The p̄misse of God is the acre tha-
t saueth vs in all temptaciōs. Yf all the
world be agēst vs / Gods wōrd is strōger
thē the world. Yf the world kyll vs / that
shall make vs a liue agayne. Yf it be pos-
sible for the world to cast vs in to hel: fro
thence yet shall Gods wōrd bringe vs
agayne. Hereby seist thou that it is not
the woxke / but the p̄misse / that iustifieth
vs thorow faith. Now where no p̄misse
is / there can no faith be: and therfore no
iustifiengē / though there be never so glo-
rious woxkes. the sacramēte of Chrystes
body after this wise preach they. Thou
must be

Of Sacramentes

In al th[is] muste beleue that it is no moare b[ea]t/b[ea]t
ge they le- very bodi of criste/flesh/bloude & bone/e,
ne out the ue as he wet here on erth/saue his core.
promises. For that is here yet & wort not i how ma
ni places. I p[re]iae i what helpeth al this.
Here is no pmise. The deuels know that
christ dyed on a fridaye & the Jewes al
so. What are they holpe therby? We haue
a p[re]ngle that crist & his body ad his blon
de/and all that he dyd and sofered/ is a sa
crifice/a raunsome/and a full satissfaction
for our sinnes:that God for his sake wil
thynke no moare on them/yf we haue po
wer to repente and beleue.

Holy werckmen thinke that God re
toyseth in the deade selfe without any for
ther respecte/They thinke also that god
as a cruell tyrant/reioyseth and hath de
lectation in oure Payne takynge without
any forther respecte. And therfore many
of them marter them selues without can
se/after the ensample of Baals prestes wh
ich(iii. Reg. xviii) cut them selues to plea
se their God with all/and as the olde he
then pagas sacrificed their chil dern in
fyre vnto their Gods. The mokes of the
charterhouse thike that the very eatinge
of fish in it selfe pleasest God/ad referre
not the eatinge vnto the chastyng of
the body. For wh[en] they haue slaine their
bodies w colde flemme of fyfhe atinge/ yet
the wil thei eate no fleshe/ & so lley the sel
ves

cerem. In generall. fo. 13

nes before their dayes. we also when we offer oure sonnes or daughters ad copell or persuade them to wowe and profess chalrite / thinke that the very Payne and that rage and burnyng which they suffer abyeyninge from Al make pleaseith God / and so referre not oure chalrite unto oure neybours profit. For when we se thousa des fall to innumerable diseases therof / and dye before their dayes : yee though we se them breake the commaundmentes of God dayly / and also of very impatiency wozke abominations agenst nature to schamefull to bespoken of; yet will we not let them mary / but compell them to contynue still with violente. And thus teach oure devines as it appereth by the ir argumentes. He that taketh most paine saye they / is greatest and so forth.

The people are thozoly brought i telene that þ dede i it selfe without ani forther re speete saueth the / if thei be so lōge at chur ch / or saye so many pater nosteris & rede so moch i a tōge w thei vndētōde not / or goo so moch a pilgremage / & take so moch paine / or fast soch a superstitious fast / or obser ue soch a superstitious obseruaūce nether plitable to him selfe ner to his neybour / but done of a good entēte onli / saie thei to please god w all: ye to kille the pare they thike it a meritorious deade / w hē to loue their neybour / ad so forgeue him / w hich thinge

Of sacramentes &

chinge is signified therby/they study not
to doo/noȝ haue power to doo/noȝ thike
that they are boȝde to do it/ylf they be of
sended by him. So soȝe haue oure fals p.
phetes broughte the people out of their
wittes/ȝ haue swapped the in darkness/
and haue rocked the a slepe in blyndnes
and ignoracy. Now is all soch doctrine
false doctrine/and all soch fayth false fa.
yf. For the deade pleaseþ not/but as fer
forth as it is applied vnto oure neitwors
profit/oȝ the tamyng of oure bodies/ to
kepe the comaundmente.

Now must the body be tamed only/s
that with the remeadies that god hath or.
dened/and not kylled. Thou must not so;
swere the naturall reamedy whiche God
hath ordened / and bringe thy selfe in to
soch case that thou shuldest ether breake
Gods commatundmet/oȝ kyll thy selfe/oȝ
burne nyght & daye without rest so that
thou cast not ones thike a Godly though
te/nether is it lawfull to forslake thy ney
boure/and to withdraw thy selfe fro ser
uinge hym/and to get the in to a denne/ȝ
lyue ydel/profitable to no man but robbi
ge all me/syȝt of fayth and the of goodes
and lade/and of all he hath with makyn.
ge him to leue in the ypocresy of thy super
stitious prayers & Dope holy deades The
prayer of fayth & the deades ther of that
spinge of loue are accepted befoze god

The

87
Cerem. In generall. ff o. c. x

The p[re]ayer is good acco[rd]inge to the pro
portion of sayth / & the deade acco[rd]inge to
the measure of loue. Now he that bydeth in
the worlde / as monkes call it / hath moare
sauh the the cloisterar. For he h[as]geth on
God in all thinges. He must trus[te] god to
lende him good speede / good lucke / sauou
re helpe / a good master / a good neyboures
a good seruante / a good wise / a good chap
man / a good wynde / to lende his marcha
undis saffe to londe / and a thoulande ly
ke. He loueth also moare which appereth
in that he doeth seruice all wayes vnto
his neybour. To praye one for a nother
are we equally bound and to praye is a
thinge that we maye all wayes doo / wh[en]
at so euer we haue in hande and that to
doo maye no man hyze another. Chistes
bloude hath hyzed vs all ready. Thus in
the deade deliteth God as ferforth as we
do it ether to serue oure neybourne with
all / as I haue said / or to tame the flesh th[er]
at we maye sulfill the commaundmentes
from the botthom of the herte.

And as for oure Payne takinge god
rejoyseth not ther in as a tyraunte / but pi
tieth vs and as it were moorneith with vs
and is all waye ready and at hande to
helpe vs / yf we call / as a merciful father
and a kynde mother. Neuer the later he
sofereth vs to fall in to many temptaci
ons / & moch aduersite: yee him selfe laieth the

Of sacramentes xl

the croſſe or tribulacioſ on oure backes
not that he reioyſeth in our ſorowē / but
co dñe ſinne out of the fleſh which can
ne other wyſe be cured: as the phisiciō a
ſurgiō doo many things which are pay-
nefull to the ſycke / not that they reioyſe
in the paynes of the pore wretches: but
to persecute and to dryue out the diſeasē
which can no other wyſe be healed.

Whē þ people deleue therefore yf they
do ſo moch woſke or ſoſre ſo moch payne
or goo ſo moch a pylgremage / that they a-
re ſaffe / is a false fayth. For a chriſte man
is not ſaued by woſkes / but by fayth in þ
promiſes before all good woſkes / though
that the woſkes / when we woſke Gods
comauindmente with a good will and noſ
woſkes of oure awne imaginacioſ decla-
re that we are ſaffe / þat þ ſpryte of him
that hath made vs ſaffe is in vs: yee and as
God thoroſw preachige of faith doeth pur-
ge and iuſtifie the hert eueſo thoroſw woſ-
kyng of deades doeth he purge and iuſtifi-
e the mebres makynge vs perſecte both
in body and ſoule after þ likenes of Chriſte.

A chriſten
man nea-
deth not
to goo a
pylgrema-
ge to be ſa-
ued ther-
by.

Saluactō
es in vs

Neither neadeth a chriſte man to rune
hither or thither / to Rome / to Hierusalē /
or ſaint James or any other pylgremage
for or nere / to be ſaued thereby / or to pur-
ge ſorȝeuenes of his ſynnes. For a chriſte
mans health and ſaluaſcioſ is within him:
eue in his mouth. Roma. x. The word is
up the

37e Serem. in generall. f. C. xii

by the euene in thy mouth ad in thyne he
n that is the word of sayth which we
preach sayth Paul. If we beleue the pro
mises with oure hertes and confess them
with oure mouthes / we are safte. This
is oure health with in vs. But how shall
they beleue that / they heare not? And how
shall they heare without a preacher saith
Paul Roma. x. For loke on the promis
ses of God and so are all oure preachers
done. Or if they preach them they so sau
se them and leuen them that no stonake
can broke them ner finde any sauuer in the
for they paynte vs soch an eare & con
fession as is impossible to be kepte / and
more impossible that it shuld stande with
the promises ad testamente of God. And
they ioyne the penaunce as they call it / to
last to goo pilgremages & geue so moch to
make satisfaction with all. They preach
their masses / their merites / their pardons /
their ceremonies & put the promise cleane
out of possession. The word of health ad
saluacion is nye the: in thy mouth & thine
herte saith Paul. Have saye they / thy sal
uacio is in oure saythfull eare & That is
their holde / thereby know they al secrets
there by mocke they all men & all mes wi Bishoppes
ues & begyle knyght and squyer / lordes ad worke the
bynges / & betraye all realmes. The Bishoppes treason
pes with the Pope haue a certeyne conspi thorow
cacion and secret treason agenst the who fessiōn.

le wōuld

Confessio

Of sacramentes &

le woorde. And bi cōfessiō know thei wh
at kinges & Emperours thike. Yf ought be
agēst thē doo they never so euyll/thē mo-
ue they their captiues to warre & to fight
& geue thē pardōs to sley whom they wil
hāue take out of the waye. They hāue is
falsheed taken frō all kynges and empe-
tors their right and duties/wō now thei
call their fredomes liberties and p̄mple-
ges & hāue peruerterd the ordinaūces that
god leſt in the woorde/ād hāue made eue-

Kinges be ry & kinge swere to defēde their falsheed
sworn to agēst their awne selues So that now is
the bissho-
pes a not
the bissho-
pes vnto
the kiges.
any mā preach gods woorde truly & shew
the fredome & libertie of the soul wō we-
hāue in crist/oꝝ entēde to restoore the kyn-
ges againe vnto their duties & right and
to the roſome & autorite which they ha-
ue of god/ & of shadowwes to make the kyn-
ges in deade/ & to put the woorld in his or-
der agayne:thē the kynges delyuer their
swerdes and autorite vnto the yþocrites
to sley him So dr̄ken are they with the
wine of the whore. The text that so-

How shal loweth in Paul w̄ill they happily leye to
they pre - my charge and others. How shall they
ach excep, preach excepte they be sente/saith Paul
te they be i the said. x. to the Romans. We / (will
sent ys ex-
younded. thei saie) are i Pope, Cardinals ād Will
hopes/all autorite is ours. The scriptu-
re perteyneth vnto vs and is our possesſiō
And we haue a lawe/that who so erer p-

Cerem. in generall. f. C. xij

time to preach without autorite of v bishopes is excommunicate in the deade doing. Where therfore hast thou thine autorite will they saie: The old pharises had the scripture i captiuite like wise / & axed christ by what autorite doist thou these thinges: as who shulde saie. We are pharises & thou art none of our order nor hast autorite of vs / Christ axed them a nother question and so wil I doo our ypcrytes. Who sent you? God: Nay he that is se
de of God speeketh Gods worde John
ii. Now speake ye not Gods worde / ne
any thinge saue your awne lawes made
clene contrary vnto Gods worde Christ
Iesu apostles preached Christ and not the
selues. He that is of the trueth / preacheth
the trueth. Now ye preache no thinge but
lyes / and therfore are of the deuyll the fa
ther of all lyes & of hi are ye set. And as
for mine autorite or who sente me. I re
wrote me vnto my wrokkes as Christ John
the fyfth and also tenth chapter. Yf Gods
worde beare recorde that I saye trueth
why shuld ani man doute / but that god the
father of trueth and of light hath sente me
as the father of lyes and of darknes hath
sente you / ad that the spirite of trueth ad
of light is w me / as the spryte of lyes and
of darknes is w you: By this mea - may pre
nes thou wile that every man be a preacher a ch but he
will they saye. Nay verely. For god that ys.

How to
know w
ho ys sent
of god and
who ys
not

No man
of darknes is w you: By this mea - may pre
nes thou wile that every man be a preacher a ch but he
will they saye. Nay verely. For god that ys.
will

Of sacramentes ¶

called þe will that not & therfore will I it not/no
sent of god moare then I wold that every man of þe,

I þe were mayze of Londo / or every man of
the realme kyng þerof. God is not the
autoȝ of dissentiȝ & strife/but of vnite ad
peace & of good order. I wil therfore tha
where a cōgregaciȝ is gathered together
in Chрист one be chosen after the rule of
Paul/and that he only preach/þe elseno
man openly:but that every man teach his
housholde after the same doctrine. But yf
þe preacher preach false :þe who so evers
herte God moueth / to the same it shalbe
lawfull to rebuke and imþoure the false
teacher with the clere & manifest scripture/
& that same is no doute a true prophete
sente of God. For the scripture is Gods
theirs that beleue & not þe false prophetes.



A sacramete is thā as moch to
saye as an holy sygne. And
the sacrametes w Chрист or
dened preach Gods word
vnto vs & therfore iustie &
minister the sp̄ite to þe that beleue / as
Paul thorow preachige þe Gospel was a
minister of righteousness & of the sp̄ite vnto
all that beleued his preachinge. Dome
ceremonies are no sacrametes/but super-
sticiousnes. Christes sacrametes presch þe
sayth of Christ as his apostles did & ther-
bi iustifie. Antichristes dome ceremonies
preach not the faith that is in Christ / as
his

Cerem. In generall. f. c xiiii

his Apostles our mishapes ad cardinals
do not. But as antychristes mishapes a-
re ordeyned to kyll who so ever preach
the true faith of Crist so are his cere-
monies ordeyned to quench the fayth which
Christes sacramentes preach. And here
by maist thou know the difference betwe-
ne Christes signes or sacramentes & An-
tichristes signes or ceremonies /that Crist
les signes speake & antichristes be dome.

Here by seist thou what is to be thou.
ght of al other ceremoniés as holowed wa-
ter/bred/salt/bowes/belles/wax / al these
ad so forth/ and all other disgisinges and
apesplaye ad of all maner conturacions/
as the coniuringe of church & church yar-
des and of alter stōnes & soch lyke. Whe-
re is no promise of god is/there ca be no fa-
ith ner iustifieng/ner forgeuenes of syn-
nes. For it is moare then madnes to loke
for any thige of god sauē that he hath p̄m-
ysed. How fer he hath p̄mysed so fer is
he bounde to them that beleue/ad forther
not.* To haue a faith therfore or a trust
in any thige/where god hath not p̄mysed
ys plaine ydolatrye / & a worlshēpinge off
thine awne imagination in stede of god.
Lat vs se the pith of a ceremonie or two
to iudge þ rest by. In coniuringe of holy
water thei prāie/that who so ever be sp̄t-
tled ther w̄ maie receaue health as wel
of bodi as o. soule / & like w̄ise i makige

The difference
between
true and
false.

A fayre
Without
godz p my
se is ydo-
latrie.

Of sacramenteg ¶

holy b̄ed / & so forth in þe cōuertacōs of oþer ceremoniēs. Now we se bi dayly exerçies that halfe therē p̄ayer is vñherde. For no mā receaueth health of bodi therē bi. No moare of likelihōd do thei of soul. Yee we se also bi exerçies that no mā receaueth health of soule therby. For no mā bi sp̄; ikeleige hi selte w̄ holy water; w̄ eatinge holy b̄ed / is moare mercifull then before/ or; for geueth w̄ rōge/ or; bero. meth at one w̄ his enemy/ or; is moare paciēt & leſſe couerous / & so forth. Which are the ſure tokens of the ſoull health.

The b̄ift
hopes bleſſinge

They preach also that þe wagginge of þe Willhopes hāde ouer vs blesſeth vs & putteþ awaye oure ſinnes. Are theſe woþes not agenſt Chriſte? How ca they do moare chaine vnto Chriſteſ bluud? For þe wagginge of þe Willhopes hādes ouer me be ſo precious a thinge in þe lyghte of God that I am therby blesſed/ how then am I full blesſed w̄ all ſpirituall blesſinge in Chriſte as Paul ſaieth Ephe. i. 9. If my ſynnes be full done awaye i Chriſte/ how remayneth ther any to be done awaye by ſoþe phātaſies? The apōſtles knew no waþes to put a waye ſynne or to blesſe vs but by p̄eacheinge Chriſte. Paul ſaieth Galat. ii. yf righteouſnes cōme by the law/ then Chriſte died i vaine. So diſpute I here. If blesſinge come by þe wagginge of þe Willhopes handes/ then diſc

How the
apōſtles
blessed vs

Cerem. in generall. f. c. xliii

of o.
pyp
herde
i ther
of so.
no mā
or no
water
ccifull
beco.
are pa
which
lth.
nge of
vs ad
sewoz
hey do
& for
s ouer
ghte of
o then
lessin
e. i. Dr
i Chil
done
ostles
one of
christ.
nes co
vains
me by
/ then
dico

died Chристe in wayne & his deeth blessed
is not. And a litle afore / saith Paul / yf
while we seke to be iustified by Chрист
we be founde yet sinners (so that we must
be iustified by the law or ceremonys) is
not Chрист the a minister of synne & Do
dispute I here. yf while we seke to be bla
ssed in Chрист we are yet vnblussed and
must be blessed by þ wagginge of þ bisho
þs hāde / what haue we the of criste but
curse? Thou wylt saye. When we come
first to þ saith / then Christe forgeneth vs
& blesseth vs. But the synnes wh wh after
ward comitte are forȝeu[n]d vs thozow
sich thigis. I answere: Yf any mā repē
t truly & come to þ saith & put his cruk I
Christe / then as ofte as he sinneth of fra
gle / at þ ligh of þ herte is his synne put
awaye in Christes bloude. For Christes
bloude purgeth euer & blesseth euer. For
þo saith i the secōde of his first epistle

This I w̄itte vnto you that ye sinne
not. And though any mā sinne (meaninge
of frayle & so repēte) yet haue we an
advocate with the father / Jesus Chрист
wh is righteous / & he it is that obteyneth
grace for oure synnes and Heb. vii. it is
writte. But this mā (meaninge Christe)
because he lasteth or abydeth euer / hath
an everlastinge presthode. Therfore is
he able also euer to saue the that come to
God thozow him seige he euer liveth to

Of sacramentes ¶

make intercession for vs. The Bishopes therfore oughte to blesse vs in preachinge criste & not to deceave vs & to brynginge the curse of God apon vs w swagginge their hādes ouer vs. To preach is their dutye only & not to offer their face to be kylled or testicles or stones to be groped. We see also bi experiance that after the Popes Bishopes or Cardinals blessinge we are no other wise disposed in oure soules then before.

The vrote
statis of þ
ancor.

Let this be sufficient as concerninge the sacramentes ad ceremonies / with this protestation / that if any can saye better or im prove this with Gods woorde / no man shall be better contente therewith the I. For I leke no thinge but the trueth ad to walke in the light. I submitt therfore this worke and all other that I haue made or shall make (if God will that I shall more make) vnto the iudgements / not of them that furiously burne all trueth / but of them which are ready with Gods woorde to correct / if any thinge be said amisse / and to further Gods woorde /

Confession
to þBeth þ
sacramen
tes ad ma
keth them
frutlesse.

I wil talke a woorde or two after þ woorde widsome with the & make an ende of this mater. Yf the sacramentes iustifie / as they saie I vndstode bi iustifiēge forgiveness of sinnes. The doo they wroghte vnto the sacramentes / in as moch as they robbe the most parte of the thozow confessio

Cerem. In general. f. c xv

their effecte & of the cause wherfore they were ordained. For na man maye receaue swerd of criste/no man maie marye/no man maie be oyled or an eled as thei call it/no man maie receaue ordens/excepte he be first shreue. Now wher the sinnes be forȝene bishreue afore hāde/there is nouȝt left for v sacramētes to doo. Thei wil alwey that at the leſt waie thei encrease graue & not the sacramētes onli/but also heaſt of masse/mates & euēſonge & receauinge of holi water/holy b̄zed & of the Bishoƿs blessinge & so forth bi al the ceremoni ƿe is.

What grace
is. By grace I vnderſtode the fauoure
of god & also the giftes & workeſe of his
ſp̄ite i vs/as loue kyndnes/pacieſe/obe-
diēſe/mercyfulnes/despisinge of worldli-
thiges peace/cōcoſde & ſoþ lyke yf after
thou haſt herde ſo many masses/mates &
euēſonge & after thou haſt receaued holy
b̄zed/holy water & the bishopes blessinge
or a cardinals or the popes/yf thou wil
thou be moare kiſe to thy neybour & lo-
ve hi better t̄e before/yf thou be moare
obedient unto thy ſuperiorz/moare mer-
cyfull/moare ready to forȝene wroȝe do-
ne unto the/moare diſpiled v̄ world ad-
moare a thurſt after ſpiritual thiſges yf af-
ter v̄ a preſt hath take ordens he be leſſe co-
uertous t̄e before:yf a wife after ſo ma-
ny & oþer p̄yliȝe mages be moare chaste/mo-
re obedient unto hyr husbande/moare
kynde

How to
know wh̄
at iuſti-
eth & what
not or wh̄
at b̄geth
grace and
what not.

Of myracles &

hynde to hyz maydes & other seruauntes
ys gentyll men/knyghtes/lo:des / & kyn-
ges & Emperours/ after they haue sayd
so often dayly seruice with their * cha-

Dith th. pellaines know moare of Ch:ist then
eir chapes so:re and can better skyll to rule their te-
nauntes/subjectes and realmes christen-
ly then before and be content with their
duties/then do soch thinges encrease gra-
ce/if not/it is a lye. Whether it be so or
no I reposite me to experiance. Yf thei ha-
ue any other iinterpretations of iustisien
ge or grace I praye them to teach it me.
For I wold gladly lerneit. Now lat
us goo to our purpose agayne.

Of miracles and worshippin ge of sayntes.



Firchisse shall not on-
ly come w lyenge signes
& disgised w salshed but
also w lyenge miracles
and woders saith Paul
in the said place.ij. the
sa.ij. All the true myra-
cles w are of god/are shewed (as I abo-
ve rehersed) to moue vs to here godswor-
de & to stablish our faith therin & to confir-
me the trueth of gods promises/ that we
myght w out all doutinge beleue the fo:
gods wode thoro: w faith b:igeth v spi-
te in to our hertes & also lyfe/ as Ch:ist
saith Iohn. vi. the wordes w I speake a
ce sp:is

True my-
racles dra-
we to crist

ries w are of god/are shewed (as I abo-
ve rehersed) to moue vs to here godswor-
de & to stablish our faith therin & to confir-
me the trueth of gods promises/ that we
myght w out all doutinge beleue the fo:
gods wode thoro: w faith b:igeth v spi-
te in to our hertes & also lyfe/ as Ch:ist
saith Iohn. vi. the wordes w I speake a
ce sp:is

S. Worshippynge. f. e reb

re spryce & lyfe. The woorde also purgeth
vs & cleaseth vs as Christ saith Joh. xv.
ye are cleane bi the meanes of the woorde
Paul saith. i. Timot. ii. One god/ one mo-
diator (that is to saye/ aduocate/ intercess-
or/ or an atonemarker) betwene god & man
the man chreste Jesus whiche gaue hi selfe a ra-
unson for all me. Peter saith of christ act.
iii. Neither is there health in any other:
neither yet also any other name given vno-
to me wherin we must be sauied. so now
christ is oure peace oure redēptiō or rā-
son for oure sinnes oure righteousnes sa-
tisfactiō & all the pmyles of god are yes-
& amē in hi. ii. Cor. i. And we for þ greate
te ad infinite loue whiche God hath to vs in
Christ/ loue hi agayne loue al so his law-
es & loue one a nother/ And þ deades wh-
we heccforth doo/doo we not to make so
satisfactiō or to obteyne heud: but to succo-
ur oure neybour to tame þ flesh that we
maye war perfecte & stronge me in christ
and to be thankefull to God agayne for
his mercy/ and to gloriſie his name.

Contrary wile & miracles of
anticrist are done to pulle stō
the woorde of god & fro bele
vinge his pmyles & fro christ
& to put thy trust i a man or a
ceremony wherin gods woorde is not as-
sone as gods woorde is beleneed & þ sayth
þred abjode/ þre seale miracles of god
þre lif

False my-
racles by
me from
Christ.

Of myracles et

the myracles of Antichrist/because they
are wrought by the devyll to quench the
fayth/growe dayly moare and moare:ne
ther shall cease vntyll the woordes ende
amonge them that beleue not gods wor-
de ad promyses. Heilst thou not how god
locked and sende forthe all the devyls in
the old wozide amoge the heilthen or gen-
tys: And how the devyl wrought myra-
cles and spake to them in every image:
Euen so shall the devyll worke falsheud
by one craft or a norther vntyll the wo-
rdes ende amoge the that beleue not gods
woorde. For the iudgemente and dānation
of hym that hath no lust to heare the tra-
eth is to heare lyes/and to be stablyshed
+ groudēd therin thoro w false myracles
+ he that will not se/is worthy to be blin-
de + he that byddeth the spryte of god goo
from hym is worthy to be without him.

Paul/Peter + all true Apostles pacched
christ only And the myracles did but confir-
me + stablysh their preachinge and those
everlastinge promises + eternall testame-
te that god had made betwene man + him
in Christes bloude / the miracles did testi-
fie also that thei were true seruautes of
christe. Paul pacched not hi selfe/he caught
not any man to trust in him or his holines
or in Peter or in any ceremony but i the
promyses w God hath sworne only / yee
he myghtilie restisteth al soch false doctrine
both

saies worshippig. F. c xvi

both to the Corinthisas / Galathias. Ephe
sias ad every where. Yf this be true (as
it is true & nothinge moare truer) that yf
Paul had preached him selue or caught a
nymā to televie in his holyness or prayer
or in any thinge / saue in the pmples that
God hath made & sworne to geue vs for
Christes sake / he had bene a false prophet
why am not I also a false prophete / yf I
teach the to trust in paul or in his holines
or prayer / or in any thinge saue in Gods
wordē as Paul did.

Yf Paul were here ad loued me as he shuld prai
loued the of his time to who he was sent e that prai
and to whom he was a seruaunte to pre-
ach Christe / what good coulde he doo for
me or wish me / but preach Christ & praye
to god for me / to open myne herte / to ge-
ue me his sp̄rite and to bringe me vnto þ
full knowleage of Christ vnto which w̄
te or hauen / when I am once come / I am
as safe as Paul / felow with Paul / ioynt
heyre with Paul of all the pmples off
God / and Gods trueth heareth my pray-
er as well as Pauls / I also now coulde
not but loue Paul and wish him good / ad
praye for him / that god wolde strength hi
in all his temptations and geue him vic-
tory / as he wolde doo for me. Neuer the K: shuld te
lesse there are many weak / and younge co tanghte g
sciences all wares in the congregacion not decea
which chei that haue the office to preach v̄e d.

ought

Of miracles

ought to teach and not to disceane them:
The spiri- **Wh**at prayers praye our clergye
tuall pra- for vs which stoppe vs and exclude vs
ve not that from Ch̄ist and seke all the meanes possi-
we mig- ble to kepe vs from knowleage of Ch̄is-
h̄te come **te/**They compell vs to byze freres/mon-
to the kn- kes/nunnes/chanons/and prestes/and to
owleage of by their abhominable merites/and to hy-
Ch̄ist. **re the sayntes that are dead to praye for**
vs/for the very sayntes haue they made
hyzelynges also: because that their offe-
ringes come to their profit. **Wh**at pra-
ye all those: That we myght come to the
knowleage of Ch̄ist/as the postels dyde
Praye verely, for it is a playne case/that
at all they which enforce to kepe vs fro
Ch̄ist/praye not that we myghte come to
the knowleage of Ch̄ist. And as for the
sayntes/whose prayer was whē thei we-
re a lyue that we myght be grounded/ sta-
blyshed and strengched in Ch̄ist only) if
it were of God that we shulde this wise
worshyp them contrary vnto their awn
doctrine/I dare be bolde to affirme that
by the meanes of their prayers we shulde
haue byn brought longe a goo vnto the
knowleage of God and Ch̄ist agayne/
though that these beestes had done their
worste to let it.

Let vs therefore set oure herettes at rest
in Ch̄ist and in Gods promyses/for so I
think it best/and let vs take the sayntes
to Jan

saïtes woorshippig. ff. c xviii

for an example only ad let vs doo as they The saïtes are bne
both taught and dyd.

Let vs sett Gods promysses before oure an ensamle
eyes/ & despyze him for his mercy and for pse.
Christes sake to ffullfill them. And he is
as true as euer he was/ and will do it/ as
well as euer he did/ for to vs are the p-
mysses made as well as to them.

Moare ouer the ende of Gods myza- Dofferynges cause
cles is good/ the ende of these myza- ges
cles is euyl. For the offertinges which are the
cause of the myza-cles doo but mynister & the myza-
maintene vice/ synne and all abhomina- cles .
tion/ and are geuen to them that haue to
moch so that for very abundance/ they
some out their awn shame and corrupre
the whole woorlde with the stench of the
it filthynes.

Thereto what so ever is not of sayth
is sinne/ Rom. xiii. Fayth cometh by he-
ringe Gods woorde/ Rom. x. Wher now
thou failest or doest any thinge in þ woorl-
hepe of any saynte beleuinge to come to
the fauoure of God or to be saued therby
þf thou haue Gods woorde/ then it is true
faith and shall sauie the. Yf thou haue not
Gods woorde/ then is it a fals fayth super-
stitiousnes and ydolatry and damnable
synne.

Also in the collectes of the saïtes with
which we pray god to sauie vs thoroþ
merites or deseruinges off the Haynes
(which

Of mtracles

(which sayntes yet were not saued by
her awne deseruinges the selues) we sa
ve per Christum dominum nostrum/that is
toz chrisite our lordes sake. We saye sau
vsgood lordes thoro w the sayntes meri
tes for Christes sake. How can he sauve vs
thoro w the saintes merites for Christes
sake & for his deseruinge merites & loue
Take an exāple. A gentill man sayth vñ
to me I will to the vtermost of my pow
er for the/for the loue whiche owe vnto thy
father. Though thou hast never done me
pleasure/ yet I loue thy father well, thy
father is mi frende & hath deserued that I
doo all that I can for the. &c. Here is a te
stamēte & a promyse made vnto me in the
loue of my father only. If I come to the
laid gentill man in the name of one of his
seruautes whiche I never saw never spake w
nether haue any accointaunce at all with
& saye: Hyz I pray you be good master
vnto me in soch a cause. I haue not deser
ued that yee shulde soo do. Neuer the les
se I praye you do it for soch a seruautes
sake: yee I pracie you for the loue that you
owe to mi father do that for me for soch
a seruautes sake Yf I this wyle made mi
peticio/wolde not men thinke that I co
me late out of saint Patrikis purgatory
ad had left my wittes behynde me. This
do we. for the testamēte ad promyse a
re all made vnto vs in Chyillé. And we
desire

S. worshipping f. C. 15

desire God to fulfill his promises for the
saiges sake / yes that he will for Christes
sake do it for the layntes sake.

They haue also martars which never
preached Gods woorde nether died therfo-
re: but for preueleges ad liberties which
they fally purcheſed contrari Gods ordi-
naunces Ye ad soch layntes though they
be ded / yet roble now as fast as euer they
did nether are leſſe covetous now then
when they were a lyue. I doute not but
that they will make a laynte of my lord
Cardinall after the deeth of vs that be a
lyue and know his iugglinge and crasy
conueyance & will shzine him glorioſous-
ly / for his myghtyly defendinge of the
right of holy church/ excepte we be dili-
gente to leaue a commemoſacion of that
Rimroth behind vs.

The reasons wherewith they proue
their doctrine are but fleshly ad as Paul
calleth the entyſinge wordes of mas-
dome / that is to ſete / ſophiſtry & bragg-
inge arguments of men with corrupte
myndes and deſtitute of the trueth / who
ſe God ys they bely / unto which ydole
whosoeuer offereth not / the ſame is an
heretyke / and worthy to be brunte.

The ſainte was greate with God whē
he was a lyue / as it appereth by the mira-
cles whē God ſhewed for him / he muſt ther-
ſo be greate now ſay they. This reaſon
appereſt

All ſoſh
martars
are the po-
pes mar-
ters & not
gods. for
martir ſi-
gnifieth a
wittneſſe-
rat: now
is he not
gods wi-
teneſſat
teſtiſieth
nothiſws
orde.

The rea-
ſons whi-
ch theima-
ke for the
worſhip-
ge of ſaints
are ſoſh
ned.

Of miracles &

appreth wisisme/but is veri folishnes ih
God * For the myzacl was not shewed
that thou shulde put thy trust in the saynte/
but in the wozde which the saynte pre-
ached / which wozde yf thou beleuedest
it wold save the/as god hath promised ad
sworne/and wolde make the also greate
with god/as it dyd the saynte.

It is not If a man haue a mater in a greate man-
lyke with or a kige/he must goo first unto one of his
Enges a meane seruautes ad then hier ad hier ty-
God.

he come at the kige. This entisinge argu-
mente is but a blinde reason of mas with
it is not like in the kingdome of the woz-
de & in the kyngdome of god and Christ.
With kinges for the most parte we ha-
ue none accyntaunce nether pmise. Thei
be also most comely mercillesse. Moare o-
uer yf they pmise/they are yet me as vns-
cōstante as are other people ad as vntre.
But w god/yf we haue belefe/we are a-
cointed & haue an opē waye in unto him
by the doze Christ yd is never shutt but
thorow vnbeline/nether is there ani pri-
ter to kepe ani manā out. By hi saith Paul
Eph.ii.that is to saye/by criste we haue
an opēwaie in unto the father Who are we
now no moare strāngers & forsenars saith
he but citylens w the saintes & of v hous
holde of god. God hath also made vs pro-
uyls and hath sworne: yee hath made a
testamente or a couenant and hath bound

him

S. Worshipping f. C. x³

him selfe & hath sealed his obligacion with
Christes bloude and confirmed it with my-
racles. He is also mercyfull & kinde/ and
complayneth that we wil not come vnto
hi. He is myghtye & able to perforne th-
at he promiseth. He is true & can not be bus-
tue/as he can not be but god. Therefore is
it not lyke with the kyng and God.

We be synners saye they/god wil
not heare vs. Behold how they flee from
God as from a tyraunte mercyless/ who
a man counteth most mercyfull vnto him
he lonest fleeth. But these teachers dare
not come at God. Whyn/ for they are
chidern of cayn. If the saintes loue who
god hateth/ the god ad his sayntes are de-
uided/ whe thou prayest to þ saintes how
doo they know/ excepte that god / whom
thou countest mercyless/tell the: yf god
be so cruell and so hateth the it is not ly-
kely that he wil tell the saintes that thou
prayest vnto them.

Whan they saye we be synners:
I answeare/ that Christ is no synner / sa-
ue a satisfaction/ and an offeringe for syn-
ne. Take Christ fro the sayntes and wh-
at are they. What is Paul without Christ
ys he any thyng saue a blasphemer / a
persecuter/a murtherer / and a sheder off
Christen bloud? But as so-
ne as he came to christ he was no moare a
synner but a mynister of righteousnes-
se he wasme

Christ is
no sinner

Of miracles x.

he wet/not to Rome to take penaunce and
him/but wet and preached vnto his bre
thren the same mercy whiche he had receaved
fre/without doinge penaunce or hyrige of
saltes or of mokes or freres. Whoare ouer
if it be gods woorde that thou shuld put thy
trust in the sainctes merites or prayers/
thē be bold. For gods woorde shall defen
the & saue the. Yf it be but thine awne re
ason the feare. For God comauandeth by
Moses Deuternomy. xi. sayēge:what I
comauande you that obserue & doo & put no
thinge to me take oughte therfro: yee ad
Moses warneth strayth in an hūdred pla
ces that we doo that only whiche god com
auandeth ad whiche semeth good ad righ
teous in his sighte & not in oure awne si
ghte. For no thinge bringeth the wroth
of god so lone and so soze on a man as the
ydolarry of his awne imaginacion.

Last of al these argumētes are contra
ry to the argumētes of Chist and of his
Apostles. Chist disputeth Luke. xi. sayē
ge: yf the sonne are the fater b̄red/wil he
geue him a stone & or yf he aske him fysh/
will he geue him a serpēte: & so loorth. Yf
ye the (sayth he) whiche are euell cā geue
good gifte to youre childe/boþ moch
rather shall youre heuenly fater geue a
good sprite vnto the that aske him: And a
lit: e before in the same chapter he sayth,
Yf a man came never so out of seaso to his
neighboȝure

Worshippung. fo. cxxv

neboure to borowwe bred: cuē when he is
in his chābre & the doze shutt / and all his
seruantes w̄ him Never the lesse yet if he
continue knockinge and prayenge/he w̄yll
ryse ad geue him as moch as he neadeth /
thouḡ not for loue / yet to be ryd of him
that he maye haue rest: As who shuld say
what will god doo yfa mā praye him: se-
yng that prayer ouer cometh an euill mā
Iſe therfore (sayth he) & it shal be geuen
you ſeke ad ye ſhall fynde / knocke and it
ſhalbe opened unto you. And Luke. xviii.
he putteþ forth a parable or ſimilitude of
the wicked iudge w̄ was overcome w̄ the
importune prayer of the wedowe. And cō-
cluderis ſayenge. Hearre what the wycked
iudge dyd. And ſhall not god auenge his
eleate w̄ erie unto him night & dayer? Whe-
ther therfore we cōplayne of the intolle-
table oppreſſiō & pſecucion that we ſoſte-
ſon of a fleſh that cōbreteth & reſiſteth v ſp̄i-
te god is merciſull to heare vs & to helpe
us. Heiſt thou not also howe Chriſt curceth
many & caſteth out deuyls out of many
unſpoken to how ſhall he not helpe / if he
be deſyred and ſpoken to?

When the old phareſes / whose nature
is to drype ſynners from Chriſte / asked
Chriſte why he did eate with publicanēs
& ſynners. Chriſt anſwered that he who
headeſ not the phisicion but the ſycke:
That is / he came to haue conuerſacion w̄

Of miracles and

Christ is a synners to heale the. He was a gift givē
by god genē unto synners / & a treasure to paye they
to sinners deties. And Christ sente þ cōplaynninge &
disdaynige phareses to the pphete + Ose.
God loue. as sayēge goo ad lerne what this meane,
to mercyp.

Hypocrites your belyes is all / but God comandeth
loue offe. be mercyfull. Synners are euer captives
and a praye unto the phareses and hypocri-
tes / for to offer unto their belyes / ad to bis
mervites / pardons and forgiuenes of syn-
nes of the. And therfore feare they the a-
waye from Christ w argumentes of their
bely wisdom. For he that receaueth for-
giuenes free of Christ will by no for-
giuenes of the. I came (saith Christ) to call
not þ rightwes / but the sinners unto re-
taunce. The phareses are righteous & ther-
fore haue no parte w Christ / neither needs
they. For they are gods the selfe & sauars
But synners that repete pertayne to crist
Yf we repente / Christ hath made satissac-
tion for vs all ready.

God so loued þ wōrld / that he gane his
only sonne / that none that beleue on him
shuld perish / but shuld haue everlastinge
life. for god sente not his sonne in to the
wōrld / to cōdemne the wōrld / but that
the wōrld thoroþ him might be sauad.
He that beleueth on him shall not be dam-
ned.

S.worshipp[ing]. fo. cxxv

and but he that believeth not he is damned
already. John.iii;

Paul Ro.v. saith. We cause we are iusti-
fied thoro[ugh]o[ur] faith/we are at peace w[ith] God
thoro[ugh]o[ur] oure lord[e] Iesu[us] Ch[rist]e /that is
because that god/w[ill] can not lye/hath pro-
mised adsworne to be mercyfull vnto vs
and to forȝeue vs for[et] Ch[rist]ies sake/we be-
lieue and are at peace in our consciences
we runne not hieher and thither for[et] par-
don/we trust not in this frere ner that mo[re]
be nether in any thinge saue in the wo[rd]e
of God only. As a child when his father
threatneth hym for[et] his faute / hath never
testylyl he heare the wo[rd]e of mercy and
forȝeuenes of his fathers mouth agayne /
but as sone as he heareth his father saye/
go thy w[ay]es/do me no moare so/I forȝe-
ue the this faute/ then is his hert at rest
then is he at peace/then runneth he to no
man to make intercession for[et] him. Ne the
though ther come any false marchaunde
sayenge/what w[ilt] thou geue me & I will
obrayne pardō of thy father for[et] the/w[ill]
he forȝe him selfe to be begiled/no he will
not bye of a wily for[et] that whiche his fath-
er hath geuen him frely.

It foloweth/god setteth out his loue tha[t]
he hath to vs/that is/he maketh it appe-
re/that men may perceave loue/ if they be
not moare then stocke blynde. In as mo-
ch sayth Paul as while we were yet syn-

Of miracles and

synners / Christ died for vs. Moch moare now saith he (seinge we are iustified by his bloude) shall we be preserued frō wē alich thozow him. For if wē we were enemys we were recōsiled to God bi the deeth of his sonne: moch moare seinge we are recōsiled we shalbe preserued by his life. As who shulde saye / yf god loued vs when we knew him not / moch moare loueth he vs now we know him. yf he were mercyfull vnto vs while we hated his law / moch moare merciful wil he be now seinge we loue it and desyre strenght to fulfill it. And in the. viii. he argueth. yf God spared not his awne sonne but gave him for vs all / how shall he not with him geue vs al thinges also.

Christ prayed John. xviij. not for þe posties only / but also for as many as shalde beleue thozow their preachinge & was heerd / what so ever we aske in his name / to Christ. father geueth vs Joh. xvi. Christe is also as mercifull as the sautes * Whi goo we not streight waye vnto him? Merely þe cause we feale not the mercy of god nether beleue his trueth. God will at the iest waye (sate they) heare vs the soner for the sautes sake. The loueth he the saynte better the Christe & his awne trueth. Heareth he vs for the saintes sake: so heareth he vs not for his mercy. For merites and mercy can not stande to gether.

Finally

S. Worshipping. S. cxxiiii

finally if thou put any trust in thine a.
yne deades or in the deades of any other
mā or of any sainte/that minishist thou the
trueli mercy and goodnes of god. For if
god loke vnto thy wozkes or vnto þ woz
kes of any other mā or goodnes of the sa-
ynte:thē doeth not he all thinges of pure
mercy and of his goodnes & for the true-
thes sake whiche he hath sworne in christ.
Now saith Paul in the last to Titus.
Not of the righteous deades w̄ we did:
but of his merci saued he vs.

Dure blinde disputers will saye/ if our
good deades iustifie vs not/ if god loke not
on oure good deades nether regard thē ner
lone vs þ better for thē what neade we to
doo good deades? I answere God loked
on our good deades and loueth thē/ yet lo-
keth vs not for their sakes. God loueth vs
byt in Christ of his goodnes and mercy!
& þwzeth his spryte in to vs/ ad geueth vs
þower to do good deades. And because he
loueth vs/he loueth our good deades: yee
because he loueth vs / he forgeneth vs our
wyll deades w̄ we doo of fraylte and not
of purpose or for the nonce. Dure good de-
ades do but testifie only that we are iusti-
fied & beloued. For excepte we were belo-
ued ad had Gods spryte we coulde nether
doo ner yet consent vnto any good deade.
Antichrist turneth the rotes of the trees
þwarde. He maketh the goodnes of god
the

God lokes
th on oure
good dea-
des.

Antichrist
ste turneth
the rotes
of the tre
þwarde.

Of prayer

the branchez & our goodnes the rotes. We
must be first good after Antichristes doc-
trine & moue God ad copell hi to be good
agayne for our goodnesse sake: so most
Gods goodnes sp:inge out of our goodnes
Maye verely gods goodnes is v: rote of al
goodnes and our goodnes/ if we haue any
springeth out of his goodnes.

Prayer.



¶ Prayer & good deades &
of v: order of loue or chari-
te I haue habudantly w-
ritte i my boke of v: iustifi-
ge of faith. Never v: later
that thou maist se what p-
raiers & good wozkes of
oure mōkes & freres & of other goodly pe-
ple are worth / I will speake a wode of
two & make an ende. Paul saith Gal. iii. al
ye are v: sonnes of god thowōw faith in Je-
su Criste. Fo: all ye that are baptised ha-
ue put Crist on you(that is ye are become
criste hi selfe) There is no Jew (saith he)
nether greke:nether bondē ner fre: nether
mā ner woomā: but ye are all & one thinge
in Christe Iesu. In Christ there is nether
frēch ner englysh: but the frenchemā is the
englyshmās awne selfe/ ad the englysh the
frenchemās awne selfe. In Christ there is
nether fater / ner sonne: nether master:
ner servant: nether hysbāde: ner wīse/nes-
sē

In christe
we are os-
ne as go-
od as a no-
ther equa-
ly beloued
and indif-
ferently
scarde,

Of prayer. f. cxxvii

ther kinge/ner subiecte:but the father is þ
sonnes selfe þ the sonne the fathers awne
selfe þ the kyng is the subiectes awne sel-
le/þ the subiecte is the kynges awne selfe
and so forth. I am thou thy selfe and thou
art I my selfe and can be no nere of kyn-
ne. We are all the sonnes of God all Chrs-
tis seruauntes bought with his bloude þ
every man to other Christ his awne selfe
And Coloss.iii. Ye haue put on the new
man which is renued in the knowleage of
God after the ymage of hym that made hi-
(that is to say Christ) Where is (saith he)
nether greke ner Jewe/circuncisio ner vñ
circuncision/Barbarous or Hitia/bode
or fre:but * Christ is all in all thinges. I
loue the not now because thou art my fa-
ther and hast done so moch for me or my
mother and hast borne me þ geuen me suc-
ke of thy brestes (for so do Jewes and sa-
racenes) but because of the great loue that
Christ hath shewed me. I serue the not be-
cause thou arte mi master or mi kyng/for
hope of rewarde or feare of payne/but for
the loue of Christ. For þ childeyne of faith
are vnder no lawe (as thou seist in þ Pitt-
les to the Romayns to the Galathians/in
þ first to Timoth/but are fre. The spryte
of Christ hath written the lively lawe of
loue in their hertes wherewithal the to wo-
ke of their awne accorde freely þ willingly
þ the greate loues sake only whiche they

The chil-
dren of fa-
ther the wo-
ke of loue
a nede no
law to co-
pell them
Christ is
al to a cri-
stian man.

Of prayer

We are all se in Christe / & therefore nedē thei no law
crystes set to copelle the. Christ is all in all thinges
vauntes & to the that te leue and the cause of all loue
serue cryst * Paul saith Ephes. vi. seruauntes obeye
vnto youre carnall or fleshly maisters w
seare and tremblinge / in singlenes of you
re heries as vnto Christe / not with eye
service as menpleasers : but as the serua
ntes of Christe: doinge the will of god fro
the herte: euē as though ye serued the lo
de & not men. And remēbre that what so
ever good thinge any man doeth / that shall
he receaue agayne of the lord / whether he
be bōde or fre. Christe thus is all in all thi
nges & cause of all to a christen man. And
Math. xxv. saith Christe: in as moch as ye
haue done it to any of þest of these myne
therne / ye haue done it to me. And in as
moch as ye haue not done it vnto one of þ
est of these / ye haue not done it to me. He
re seist thou that we are christes bretheren
& euē Christe him selfe / & d what so ever
we do one to a nother that doo we to cri
ste. If we be in Christe we worke for no
wordly purpose / but of loue. As Paul sa
yth. ii. Corin. v. The loue of Christ copel
led vs / as who shuld saye we worke not
of a fleshly purpose / For (saith he) we kno
we helforþ no man fleshly: no though we
once knew christ fleshly we do so now no
moare. We are other wise mynded / then
when Peter diswe his swerde to fight for
Christe

Of prayer. FO. C xv

Christe. we are now ready to ffor with
Christ and to loose lyfe ad all for oure
ry enimies to bringe the to christe. Yf we
be in crist we are mynded lyke unto Christ
He * w knew no thynge fleshy or alter Christ kno
the wil of y fleshe as thou seist Mat. xii. weth no
whē one said to him. Loo thy mother and thinge
thy b̄etherne stonde without desynginge to wordis ne
speake in the. He answered who is mi mo not his b̄e
ther ad who are my b̄etherne. And strect ry mother
ched his hande ouer his disciples sayēge:
Se my mother and my b̄etherne. For who
soever doeth the wil of mi father w is in
heue the same is mi b̄other mi sister & mi
mother. He knew not his mother in that
she bare him but in that she did the wil of
his father in heue. So now as god the fa
thers wil ad comandment is all to Christ
even so Christ is all to a Christen man.

Christe is the cause why I loue the whi
I am ready to doo the vittermost of my po
wer for the ad why I praye for the And
as lōge as the cause abydeith so longe les
teth the effecte even as it is all waye daye
so lōge as the sone shyneth. Do therfore p
woit thou canst vnto me: take awaye my
goodes:take awaye my good name:yet as
longe as Christ remayneth in myne her
te so lōge I loue the not a whit the lesse &
so longe arte thou as dere vnto me as my
ne awone soule & so lōge am I ready to do
the good for thyne euyll & so lōge I praye
for

Of prayer.

for the with all myne herte. for criste do-
streth it of me and hath deserued it of me.
Thine vnyndnes cōpared vnto his kind-
nes is nothinge at all/ye it is swalowed
up/as a litle smoke of a myghtie winde/s
is no moare sene or thoughte apō Moars
uer that euyll w̄ thou doist to me I recea-
ue not of thine hāde/but of the hāde of god
as Gods scoȝe to teach me paciēce & to
murtoure me /and therſe haue no cauſe
to be angry with the moare then the child
hath to be angre with his fathers rod or a
ſicke man with a ſoure or a priſoner with his fet-
ters or he that is pūnished lawfully with
Money the officer that pūnishes him. Thus is
ſideth not Christe all & the whole cauſe why I loue
the cristen the/And to all ca nouȝt be added & Ther
to praye. ſoze ca not a litle money make me loue the
God care better or moare bound to praye for the ne-
þ for his make Gods cōmaundmēte gretter. Last off
all/ys I be in Christe the the loue of Christ
ke cōpellethe me. And therloze I am ready
to geue the myne and not to take thine fro
the yf I be adle I will doo the ſervice ſre-
ly/ys not/then yf thou myniste to me agay-
ne/that receaue I of the hande of God w̄
ministerith it to me by the: for God care-
th for his and ministreth all thinges vnts
them and moueth turkes and Saracenes &
all maner infideles to doo the good/as thou
feſt in Abrahā/Isaac & Jacob/z how god
w̄ent

Of prayer. fo. c xvi

Went with Joseph in to Egypte & gaue hi
fauoure in the p̄son & in every place /
fauoure ioseph receaued of the hāde of god
and to god gaue the thākes. This is God
and Christ all in all: good and & bad recea
ue I of god. Th̄e that are good I loue / be
cause they are in Christ & the euyl to b̄d
ge th̄e to Criste.. Whē any mā doeth wel
I reioise / that god is honoured / & whē any
mā doeth euyl I forswē because / that god is
dishonoured. Finall i in as moch as god ha
th created all & Christ bought all with his
bloude / therfore ought all to seke God and
Christe in all and else no thinge.

But contrary wise vnto mōkes / freres / &
to the other of oure holy spiritualte the be
ly is all i all & cause of all loue. Offer ther The bely
is a god &
cause of al
to / so art thou father / mother / sister / & b̄ro-
ther vnto th̄e / Offerest thou not / so know vnto oure
ther i not / thou art nether / father / mother / spiritua-
sister / b̄rother ner any kīne at all to them. te.

She is a sister of oures he is a b̄rother off
oures saie thei he is verely a good mā / for
he doeth moch for oure religiō / she is a mo
ther to oure couēte: we be greatly bōud to
prāie for th̄e And as for soch & soch / (saye
thei) we know not whether thei be good or
bad or whether thei be fish or flesh / for thei
wo nought for vs we be moare bounde to
prāie for oure benefactours (saye thei) & for
thei that geue vs thei for thei that geue vs not
For thei that geue litle are thei litle bound

and

Of prayer.

¶ the thei loue little / for the that gene me,
ch are they moch boude / the they loue mo
ch. And for the that gene nought are they
nought boude / the thei loue not at al. And
as they loue the when thou geuist: so hate
they the whē thou takest awaye fro the /
rūne all vnder a stole / curse the as blacke

As it is off
the bely / a
no thinge
of christie
Cristis / o
ne forgete,
th her sel
fe / but mō.
His loue
thinketh / o
the bely.

as pitch. So is cloyster loue / & bely loue /
cloyster prayer bely prayer / & cloyster bē
therhed bētherhed. Whoare ouer loue
that sp̄igeth of crist sekech not his awne
selfe. (Lor. iii.) but / & forgeteth his sel
fe / & beloueth his apō her neibours p̄site
as crist sought oure p̄site / & not his awne.
He sought not the fauoure of god for hi sel
fe / but for vs yee he toke the w̄zath / & vēge
aunce of god fro vs vnto hi selfe / & bare it
on his awne backe to bringe vs vnto fa
uoure. Lyke wise doeth a cristē mā geue to
his bēthern / & robbeth the not as freres /
mōthes doo. But as Paul cāmaudeth Eph.
iii. laboureth w̄ his hādes some good wor
ke to haue where w̄ to helpe / n̄ ady. they
geue not but receaue only. They laboure
not but lyue pdely of the swēt of the poze
There is none so poze a swēdow / though
she haue not to finde hir selfe / & hir childe
rn̄ ner ani monei to geue: yet shall the frē
re snach a chēse or some what. They pre
ach / saist thou / & laboure i the woze. First
I saye thei are not called / & therfore ought
not soz it is the curates office. The curate

freres / ad
mōthes ou
ghte not
to preache.

can

Of prayer. f. c xxvii

¶ Not saist thou what doeth the these the
re the? Deed daryly a true pacher pacheth
christes testamēte only & maketh crisse the
cause & rewarde of all oure deades & tea-
cheth euery man to beare his crosse willingly
for cristes sake. But these are enunies vñ-
to the crosse of crisse & preach their belys wh
is their god Eph.iii. and they thinke that
lacre is the seruinge of God. i. Tim. vi. th-
at is they thinke them christē only whiche
offer vnto their belyes/whiche when thou
hast syllēd then spue they out prayers for
the to be thy rewarde/ & yet wott not wh-
at prayer meaneth Prayer is the lōgings
for gods p̄mises/whō p̄mises as they pach
the not so longe they not for the ner wiss
the vnto any man/ Their longinge is to syt
their panch/whō they serue & not Christ/
And thoro w̄ swete preachinge and flatterin-
ge wordes deceave the hertes of the sym-
ple and vñlerned. Roma. xvi.

Fynally as Christ is the whole cause
why we doo all thinge for oure neyboure
eue so is he the cause whi god doeth al thi-
ge for vs/whi he receaueth vs in to his ho-
ly testamēte/and maketh vs heynes off all
his p̄mises/and powreteth his sprite into
vs/and maketh vs his sonnes/ & fashoneth
vs like vnto Christ/ and maketh vs soch
as he wolde haue vs to be / & he assura-
unce that we are sonnes beloued / & heynes
with Christe/and haue Gods sprite in vs/

Christ is
the whole
cause whi
god sonnes
tho vs.

is the

Of prayer

Holw so is the cōsente of oure hertes vnto the lawe :
Know that of God, wchich lawe is all perfection and
we are go the marke wher at all we oughte to sho-
ds sonnes te. And he that hitieth that marke / so ihat
The lawe he fulfilleth the lawe with all his herte
is the mar soule and myghte and with full ioue and
ke:pe and lust without all let or resistaunce ys pure
the touchst golde ad neadeth not to be put eny moare
one wher in the fyze / he is streghte and righte ad ne
with we adeth to be no moare shauen: he is full fas-
oughte to cioned lyke Chryste and can haue no moa-
trye oure re added vnto him. Neuer the lesse there is
selues a se none so perfecte in this lyfe that syndeth
howfer soz nor let ad resistaunce by the reason of ozi-
th we are ginall sinne or birth wyls that remaineth
purged.

in the saintes rhodow out all the scripture &
in Paul Ro. vii. The wil is perfecte / saith
he / but I synde no meanes to performe th.
at whiche is good. I doo not that good thin-
ge whiche I wolde : but that euill doo I
whiche I wolde not. I finde by the lawe th.
at whiche I wolde doo good / euill is preset
with me. I delite in the lawe as cōcerning
the innermā / but I finde a nother lawe I
my mēbres retellinge agēste the lawe of mi
mīnde & subduinge me vnto v lawe of sinne

The ryggs
te & a wyesoned nature w breaketh i to e-
cōfess. wyl lusts & frō euyl lusts i to weaked de-
ades & must be purged w the rew purgato-
ry of the cōfesse of Chryste / that is thou
mīde

Of prayer. f. cxxviii

maist hate it so al thine herte & despise God
to take it fro the. And the what so ever cr-
olle god putteh on thi backe beare it pac-
ently whether it be werte sycknes or pa-
scentio or what so ever it be & take it soz p-
righte purgatory & thinke that god hath na-
yled the fast to it/to purge p therby * For
he that loueth not the law & hateth his sin he hath so-
ne & hath not professed in his herte to sygh- ueth not p-
te agest it/ād morneth not to god to take it law & ha-
awaye ād to purge him of it/the same hath feth sin ha-
no parte with criste * Yf thou loue the la th no par-
te & findest that thou hast yet sinne hagin te with-
ge on the/whereof thou sozowest to be de Christe.
lived & purged & sekest heylp of ani other
sauue of God only/all is not worth a stra. hōw to
we as for an exāple/thou hast a couetous tri the do-
minde and mistrustest god ād therfore arte ctrine off
moued to begyle thy neybourē ād arte vn- oure spiri-
to him mercilesse/not caringe whether he
sinke or swim/so thou maist winne bi him
or gett from him that he hath:the gett the
to the obseruante which is so purged fro
that sinne that he wyll not once handle a
peny/and with that wyle doeth the sole
sore make the gose come syenge in to his
hole/ready prepared for his mouth with-
out his laboure or swet/and bie of his me-
rites which he hath in store and gene thy
money not in to his holy handes but to o-
us off them that he hath hyzed ether with
parte off his prayers or parte off his/

Of prayer

pray to take the sinne vpō hi ad to hādle
his money for hym. In lyke maner yf any
parlo that is vnd obediece vnto gods ordi-
nance (whether it be sōne or daughter/ser-
uaute/wife or subiecte) cosente vnto the or-
dinance sād yet fynde contrary motions/
let him goo also to thē that haue professed
an obediece of theyz awne makinge/z bye
parte of their merites. Yf thi wife geue the
it wordes for .iii/ goo to the charterhouse
se z bye of their sylece z so. x Yf the aste
nynge of the obseruāt frō hādlynge mo.

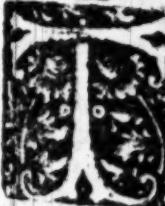
If the p̄a ney heale thine herte frō desyrringe money
part ḡ me ad the obediece of thē that will obeye no
rites off thige but their awne ordinaunce/heale thy
out religi disobediece to gods ordinaunce/z the sylece
oss purge of the charterhouse mōke tame thy wynes
out fns - tongue:then beleue that their prayers shall
tē thē arr deliuer thy soule frō the paines of that ter-
tē of God rebile and fearfull purgatory which they
we ad eſſe haue fayned to purge thy purse with al.
not.

The spiritualitē encreaseth daili Mōo p.
lates moo prestes/moo monkes/freres/cha-
nōs/nūnes ad moo heretikes/ I wold saie
heremites with like drasfe/Het before the
the encrease of saint Fraūces disciples in
so fewe yeres. Bekē how mani thousande
pee how mani twety thousandes/not discy-
ples only:but whole cloisters are sprōge
out of hell of thē in so little space. Paterin
ge of prayers encreaseth dayly. Their se-
nices as they call it/swareth lōger z longer

The.iii.senses. f.1. xxix.

and the laboare of their lyppes greater /
new saintes/new seruice/new festes and
new holy dayes. What take all these aw-
ayre? Wynne: Nay. For we se the contrary
i experiece & that sinne groweth as they
grow. But they take awaie first godswor-
te taketh a
d w faich/hope/peace/vnite/loue & cōcoz
de then howse & lōde/rent ad see/toure & their p̄a-
tonne/goodes ad cattell/ad v̄ very meate/
out of mēs mouthes. All these lie by pur-
gatory.* When other wepe for their fren when oth-
des they singe merely / when other loose er w̄tpe th̄
their frēdes thei gete frēdes. The pope w̄ eo singe &
all his pardōs is grounded on purgatory. When otha
prestes/mōkes/chāndōs/freres w̄ al other er lose th-
svermes of p̄pcrites doo but empty pur- eywynne
gatory & full hell. Every masse/ lāye they/
delyuereth one soule out of purgatory.
ys that were trew / yee if ten masses we. All is of
re ynow foz one soule/yet were the par. purgato-
ish prestes & curates of every parish suffi- ry. These
ciente to scourre purgator. All the other phisicōs
colly wōzke men myght be well spared. gene no o-
ther medi-
cines sans

The.iii.senses of scripture.

 Hey deuide the scripture in to purgacids
iii.senses/the literall/tropolo only.
gicall/allegoical/anagogical
The literall sence is become
nothinge at all. For the pope
hath taken it cleane awaie and hath ma-
de it his possession. He hath partly locked
Md. 11 vij

The.iii.sense

¶ vp to the false and counterfayted keyes
of his tradicions ceremonies and fayned
lyes. And partly dzyueth men from it to
violence of swerde. For no man dare aby-
de by vitterall sense of v texte/but vnder
a protestacio/vf it shall please the Pope.
¶ The tropologicall sense perteyneth to go-
od maners (saiet they) & teacheth what we
ought to doo. The allegory is appropiate
to faith / & the anagogicall to hope ad thin-
ges aboue. Tropologicall & anagogicall a-
re termes of their awne fayninge ad all to-
gether vnnecessary. For they are but alle-
gories both two of the & this word alle-
gorie comprehendeth them both & is yough.
For cho pologicall is but an allegory of
maners and anagogicall an allegory of ho-
pe, ¶ And allegory is as moch to saye as
straunge speakeinge or borrowed speach.
As when we saye of a swācā childe / this
shepe hath magottes in his tayle / he must
be annoynted with byzchin salue / which
speach I bozow of the shepordes.

¶ Allegory
& what it
signifieth

The scrip-
ture hath
but one
sense.

Thou shalt understande therfore that v
scripture hath but one sence v is the litt-
rall sence. And that litterall sence is v ro-
te & grounde of all / & the ancre that never
faileth / wher unto if thou cleue thou can-
nest never erre or goo out of the waye. And if
thou cleue v litterall sence : thou canst not
but goo out of the waye, Never the lare-

the

Of þ scripture. f.c. xxi.

the scripture vseth proverbes/similitudes
redels or allegories as all other syachea
doo/but that w̄ the proverbe / similitude/
redell or allegory signifieth is euer the li-
terall sence/which thou must seke out dili-
gently. As in the english we borow woza-
des and sentences of one thinge and apply
them vnto a nother and geue the new signi-
ficaciōs. We saie let the see swell and rise
as lyke as he will yet hath God appoynt-
ed how ferre he shall goo: meaninge that
at the tyrauntes shall not doo what they
wolde/but that only whiche God hath ap-
poynted them to doo/ lyke yer thou lepe /
whose literall sence is / doo nothinge so-
dely or without auisemente. Cut not the
bowe that thou stondest apon/whose lite-
rall sence is/oppresse not the comyns /and
is borowed of hevvers. When a thinge spe-
adeth not well/we x borowe speach and
saye/the bysshope hath blessed it/because
that nothinge speadeth well that they me-
dyll with all. If the podesch be burned
to/or the meate ouer rosted/we saye / the
bysshope hath put his fote in the potte /or
the bysshope playd the coke /because the
byshopes burn who thei lust / whosoeuer
displeaseth them. He is a pontificall fell-
ow/that is/prowd / statly. He is popish/
that is/supersticious / faithlesse. It is a pa-
rime for a prelate. It is a pleasure for a
bōpe. He wolde be free and yet will not

Borowed
speach.

The.iii.senses

Dame his heed shauen. He wolde that no
mā shulde imyce hym & yet hath not the p
pes marke. And of hi i hat is be trayd and
woteth not how/we saie/he hath bene at
chrifte/she is master parsons sisters dogh
ter/he is i bishopes sisters sonne /he hath
a cardinal to his vncle / she is a spiritual
whore/it is the gentle womā of þ parso
nage/he gaue me a kyrieleyson And of his
that answereth hyr husbande. vi. wordes
for one we saye/she is a siller of the char
terhouse/as who shulde saie/she thinketh
that she is not bounde to kepe silēce/they
silence shalbe a satisfacciō for hit. And of
him that will not be saved bi Christes me
rites/but by the workes of his awne ima
ginaciō/we saye /it is a holy worke man.
Thus bozow we ad faine new speach in
every tōge. All fabels prophesies & redels
are allegories as Ysopes fabels ad Mar
liens prophesies and the interpretation of
them are the literal sence.

So in lyke maner the scripture bozo
weteth wordes ad sentences of al maner thi
ges ad maketh proverbes and similitudes
or allegories. As Christ saith Luke.iii.
Phisicion heale thy selfe. Whose inter
pretacion is/do o that at whome w thou
doest in straunge places and that is the li
terall sence. So when I saye Christ is a
lābe/ I meane not a lābe that teareth wol
but a meke and a paciente lambe which is
beaten

of þ scripture. fol. c. xxxi

beaten for other mens fautes, Christ is a
vine / not that beareth grapes : but out of
whose rote the braunches that beleue/sue
þe the spryte of lyfe ad mercy and grace /
þower to be the sonnes of God ad to doo
his will. The similitudes of the Gospell
are allegories borowew of wordly mat-
ters to expresse spirituall thinges. The A-
pocalypse or reuelacions of John are alle-
gories whose litteral sense is herde to fin-
de in many places.

Beyond all this / whē we haue lōud out The righ
te use of al
legories .
the litterall sence of the scripture / by the
procelle of the texte/or by a like texte of a
nother place. The goo we / as þ scripture
re borowewth similitudes of wordly thiges
ewē so we agayne borow similitudes or al-
legories of the scripture / & apply þe to ou-
re purposes / * wþ allegories are no sence
of the scripture: but fre thinges besides þ
scripture / ad all to gether in the liberte of
the spryte. Which allegories I maye not
make at all the wilde aduertures: but must
kepe me wþ in the cōpasse of the faith / and
ever apply myne allegory to Christ / & vñ-
to the faith Take an ensample / thou hast
the story of Peter how he smote of Mal-
chuses eare ad how Christ healed it agay-
ne. There hast thou in þ plaine texte grea-
te lerninge/greate frute / & greate edifi-
ng / wþ I passe ouer because of tediousnes.
Then come I / when I preach of the law
and

Allegories
are no
sense of
scripture.

The. iis. senseS

and the gospell / and boþow this examp!e
to expelle the nature of the law ad of the
Gospell / and to paynic it vnto the before
thine eyes. And of Peter and his swerde
make I the law / and of Christ the Gos-
pell/saycnge/as Peters swerde cutteth of
the eare so doerh the law. The law dam-
neth / the law kylleth / and mangleth the
conscience.

There is no eare so righteous that ca
abyde the hearinge of the law. There is
no deade so good but that the law dam-
neth it. But Christ / that is to saye the go-
spell / the promyses and testamente that
God hath made in Christ/healeth the ea-
re and conscience whiche the law hath hur-
te. The gospell is lyse/mercy and forge-
uenes frely / and all together an heilige
playster. And as Peter doeth but hurtt
and make a wounde whiche was none be-
fore:even so doeth the lawe. For when we
sinke that we are holy/and righteous / &
full of good deades/ys the law be preach-
ed a ryght/sure righteousnes and good de-
ades vanesch awaie as smoke in the sun-
de / & we are left dannable synners only.
And as thou seist how that Christ healeth
not tyll Peter had wonded / & as an heilin-
ge playster helpeth not tyll the corroyd hath
trubled the wounde/euen so / gospell hel-
peth not/but when the law hath wonded
the conscience ad brought the synner in to

of þ scripture. ff o.c. xxxii

the knowlege of his sinne.* This allegory p. oueth nothinge nether can doo. For es pzone it is not the scripture/but an example or a nothinge. similitude borrowed of the scripture to declare a texte or a conclusion of the scripture moare exprely and to rote it and graue it in the herie. For a similitude or an example doeth printe a thinge moch deper i the wittes of a man then doeth a playne speakeinge/and leaueth behinde him as it were a slynge to pricke him forwarde and to awake him with all.* Moare ouer if I co. ulde not proue with an open texte that w^o Iflyone a the allegory doeth expresse/then were the not proue allegory a thinge to be gested at and of no greater value then a tale of Robyn hode. This allegory as twic. vngel his fyfth parte is proued by Paul in. iii. chap. of his p^ole to the Roma. where he sayeth. The law causeth wrath. And in. viii. chapter to the Roma. When the law o^r comandamente came/synne revyued/and I became deed. And in the. ii. p^oistle to the Corint. þ threde chapter/the law is called the minstre of deeth and damnacion. &c. And as concernyng the seconde parte Paul saith to the Romayns. v. chapter. In that we. are iustified by faith we are at peace with God. And in the seconde p^oistle to the Corinthians & . iii. The gospell is called the ministracion of iustifieng and of the sp^oritus. And Galatius. The sp^orite cometh by pres.

The. iiiij. sensēs

by preachinge of the faith, &c. This doeth
the litterall sence prove the allegory and
The litte heare it/ as the foundaciō beareth the hou-
rall sense se. And because that allegories prove no-
proueth þ thinge therfore are they to be vised sober,
allegory. ly and seldon and only where the teſte of
fereth the an allegory.

And of this maner (as I aboue haue
done) doeth Paul bozow a similitude/a fi-
gure oꝝ an allegory of Genesis to expreſſe
the nature of the law ad of the Gospell/ &
by Agar & hyꝝ sonne declareth the proper-
tie of the law and of hyꝝ bonde childeſ
wſ wilbe iuſtified by deades/ and by Ha-
ra and hyꝝ sonne declareth the propertye
of the Gospell and of hyꝝ fre childeſ
are iuſtified by faith/ ad how the childeſ
of the law which beleue in their woꝝkes
persecute the childeſ of the Gospell wſ
beleue in the mercy and trueth of God ad
in the testamente of his sonne Ieſus oure
lorde. And lyke wiſe doo we bozow like-
nesses oꝝ allegories of the scripture/ as of
Pharao and Herod and of the scribes ad
Phariseſ/ to expreſſe oure miserable cap-
tivite and persecucion vnder Antychrist
the Pope.

The faith The greatest cause of wſ captiuitate and
was lost the decay of the fayth and this blyndnes
thowow aſ where in we now are /ſprange firt of al-
legories. legories. For Origen and they of his ty-
me drew al the scripture vnto allegories
whosē

Of þ scripture. f.c. xxxij

Whose ensaþe they that came after folowed so longe / tyll at the last they forgaþ the orðer/and þprocresse of the texte/supposinge that the scripture larued but to sayne allegories apon. In so moch that twoþty doctours expounde one texte. xx. wayes as chldern make descant apō playne songe.* Then came oure sophisters w their Chopololo
Anagogicall ad chologicall sence and givell soþ with an antetheme of halfe an enþ/out of phisters. which somc of them draw a threde off. ix. dayes longe. Yee thou shalt fynde ynowþ that will preach Christ/and proue what some euer poynte of the fayth that thou wylt/as wel out of a fabell of Quide* or any other Poet / as out of saynte Johns Poetry & Gospell or Pauls pistles. Yee they are cois as good me vnto soþ blyndnes that they not onli diuinite saye the literall sence profiteth not/but al as the scri so that it is hurtfull and noysome and kyl þtare soþ leþ the soule. Whiche damnable doctrine ure scote they proue by a texte of Paul. ii. Corin. iii men. Wher he sayeth the letter kylleþ but þ The falle spirite geueth lyfe. Loo saye they the litte ral sense falle sence kylleþ and the spirituall sence kylleþ sa geueth lyfe. We must therfore/saye they ye sophisteþ leke out some chologicall sence. ter.

Here icerne what sophistry is and how blynde they are/that thou maist abhorre them and spue them out of thi stome for ever. Paul by the letter meaneth Moyses law. which the procresse of the texte folowinge

The.iii.sense3

Winge declareth more bryghte then the sunne. But it is not their gyse to loke on the order of any certe but as they fynde it in their doctoures so allege they it and so be

The let - der stode it. ¶ Paul maketh a comparison thereliketh betwene the law and the Gospell and calleth expouneth the law the letter because it was but

God.

letters grauen in two tables of colde stonye. For the law doth but kyll and damne the consciences as longe as there is no lust in the herte to doo that whiche the law commandeth. Contrary wise he calleth the Gospell the administration of the spytte and of righteousness or iustifieng. For whiche criid is preached and the promyses whiche God hath made in Christ are beleued. the spytte entereth the herte and looseth the herte and geueth lust to doo the lawe and make.

To some th the lawe a lyuely thinge in the herte. ¶ **the law is** Now as sone as the herte lusteth to doo þ righteousnes then are we righteous before God and our synnes forgeuen. ¶ **Never thelesse** the law of the letter grauen in stonye and not in the hertes was so gloriouſ that Moyſes face shone so bryghte that the childeſſe of Israell coulde not beholde his face for bryghtnes. It was also geuen in thunders and lightnige and tereble signes so that as they for feare came to Moses and desyred him that he wolde speake to them and let God speake no moare. Lest we dye (saith they) If we heare him any moare: as shal

Of þ scripture. f.c. xxxviiij

thou maist se. **E**rod i twenty. **W**hether apon
Paul maketh his comparison sayenge: þt
the ministracion of deeth thow the let-
ters figured in stones was glorioous/so th-
at the childern of Israel coulde not behol-
de the face of Moses for the glory off his
countenaunce: **W**hy shall not the adminis-
tracion of the sprite be glorioous? **A**nd agay-
ne: if the administration of damnation be
glorioous: moch moare shall the adminis-
tracion of righteousnes exceed in glori: **T**hat
is/ if the law that kylleth synners and hel-
perth them not/be glorioous/then the Gos-
pell which pardoneth sinners/and genueth
them power to be the sonnes of God/and
to ouer come synne/is moch moare glori-
ous. **A**nd the texte that goeth before is as
clere.

For the holy Apostel Paul sayeth/
ye Corinthishians are oure Disciple/which is
vnderstonde and red of all men/in that ye
are knowen how that ye are the Disciple of
Lchrist mynistrad by vs and writte: not
with ynke (as Moses lawe) but with the
sprite off the lyuinge G D: not in ta-
bles of stone (as the ten commaundmen-
tes) but in the fleshy tables of the hertes/
as who shulde saye/we writte not a deed
law with ynke ad in parchemete/ner gra-
ue that whiche danned you in tables of sto-
ne: but preach you that whiche bȝigeth the
sprite of life vnto youre bȝesses / in sprite
writte

The.iii.sense

W^zsteth & graueth the lawe of loue in you
se herces & deueth you lust to doo the wil
of God. And so thermoare I sayth he oure
ablenes cometh of God whiche hath made
vs able to myniste þ new testament/not of
the letter (that is to saye not of the lawe)
but of the spryte. For the letter (that is to
saye the lawe) kylleth: but the spryte giveth
lyfe (that is to saye the sprites of God) &
entereth youre herces when ye beleue the
glad tydinges that are preached you in cri
ste/quickeneth youre herces & deueth you
lyfe/and lust and maketh you to do of loue
and of youre awone accordē without com
pulsio/that whiche the lawe compelled you
to doo/and damned you because ye could
not doo with loue and lust and naturally
This seist thou that the letter signifieth
not the literall sence & the spryte the spi
ritual sence. And Rom.ii. v.8. saith Paul this
terme litera for the lawe. And Ro. vii. whe
re he setteth it so playne/that if the great
wrath of God had not blynded them they
coude never haue scombied at it.

The litte est sene is spiritual.

God is a spryte and al his wordes are
spiritual. His & litteral sence is spiritual
and all his wordes are spiritual. When
thou readest. Math. i. sye shall beare a so
ne & thou shalt call his name Iesus. For
he shall sau his people from their sinnes
This litterall sence is spiritual & everla
inge lyfe vnto as many as beleue it And

Of þ scripture. f. c xxxv

the literall sence of these wordes. Math. v
blessed are the merc yfull / for thei shall ha
ve mercy are spirituall and lyke. Wherby
they that are mercysful maie of right bi the
trueth and þomyle of God calenge mercy
And lyke is it of these wordes Math. vi
Yf you forȝeue otherme their sinnes yours
heuenly father shal forȝeue you yours And
so is it of al the promises of god. Finally
al gods wordes are spiritual / yf thou haue
eyes of god to se the ryght meaninge of the
texte & where vnto the scripture pteyneth
and the finall ende and cause therof.

All the scripture is ether the promises
and testamente of God in Christ and his
eyes perþeyninge there vnto ; to strength
thy sayth ether the law and his promises perþey
ninge therto to feare the from euell doinc
ge. There is no storiy nor gest / seme it ne
uer so symple or so vile vnto the worlde
but that thou shalte synde theri spirite ad
life and edisiȝe in the litterall sense. f. c
it is Gods scripture wrotte for thy lernin
ge and confoȝte. There is no cloute or rag
ge there that hath not precious reliques
wrapt therin of sayth/hope/patience and
longe soferinge and of the trueth of God
and also of his ryghtwishes. Set before
the the storiy of x Ruben whiche defyled
his fathers bed. Marke what a crosse god
sofered to fall on the necke of his electe
Jacob. Consider syȝt the shame amoge the
yethen

What is
to be sought
in the
scripture
& in the lit
teral sense

The storiy
of Ruben.

The. istics. senseg.

Hwereth
ey bi their
honoure?
the are th.
ey not rea
dy to sofre
shame for
ccisnes sa.
Re.

herthen/when as yet there was no moe off
the whole worlde with in the testamente
of God but he and his housholde. I repoz
te me to oure prelates which swere bi the
it & honoure whethet it were a crosse or
no. Heyst thou not how oure weked byl
ders rage/because they se their byldynges
burne now they are tryed by the fyre off
Gods/ Worlde/and how they stere vp the
whole worlde/to quench the Worlde of God
for feare of losynge their honourc: Then
what busines had he to pacifie his childe
nes: Loke what a doo he had at the defylin
ge of his daughter Dina. And be thou sure
that the brethern there were no moze fa
tious for the defylinge of their syker/then
the sonnes here for the defylynge of their
mother. Marke what folowed Ruben/ to
feare other that they shame not their fath
ers and mothers. He was cursed and lost
the kyngdome and also the prestdome/and
his tribe or generation was euer few in
numbre as it appereth in the stozies of the
Bible.

**The adul
teri of Da
vid:**

The adultery of David with Bathsheba is an ensample/not to moue vs to e
uell:but yf (whyle we folow the waye of
ryghteoughnes) any chaunce dryue vs a sy
de / that we despere not. For yf we saw
not soch infirmites in Gods electe/we w
ere so weke and fall so ofte shulde vitterly
despeare

Of þ scripture. f. cccc vi

despeare and thinke that god had cleane forsaken vs. It ys therfore a sure and an vndowited conclusion/whether we be hol- ly or vnholy/we are all synners. But the differēce is/that gods synners cōsentē not to their synne: They cōsentē vnto the law that it ys both holy and righteous ad morne to haue their synne taken awaie. But the deuels synners cōsentē vnto the ir synne and wolde haue the law and hell taken awaie and are enenies vnto the r̄ ghteousnes of god.

Lyke wyse in the whomely gest off Noe whēn he was droke/and laye in his cōente with his p̄zyuey memb̄es open/hast thou greate edy syenge in the littoral sen- ce. Thou seyst what became off the cō- sed childdern of swēked ham which saw his fath̄ers priuey memb̄es and gested therof vnto his brethern. Thou seyst also what blesyngē fell on hem ad Iapheth which went backwarde and couered their fath̄ers memb̄es and saw thē not. And thred- ly thou seyst what insyrmyte accompa- nieth gods electe be they neuer so holy wh- ich yet is not imput̄d vnto them. For thē sayth and trust they haue in god swalo- weþ vþ all their synnes.

Not w̄ standyngē this teþte offereth vs an apte & an h̄osome allegori or similitude to describe oure swēked haſtichriste iþ pope

which

The diffe-
rēce betwē
ne Godes
synners &
the deuels

Noe.

The pope
is likened
to ham.

The. iiiij. sense. Of þe scr. te

Whiche mani hundred yeres hath done al the
shame that herte can thynke vnto the preuy
membre of God whiche ys the woorde of þ
mylfe or the woorde of sayth as Paul cal-
leth it Roma. x. a. id the Gospell and testa-
mente of Chreste wherewith we are bego-
ten/as thou seest. i. Petri. i. and James. i.
And as the cursed chyldern of ham grew
in to geauntes so myghty and greate that
the chyldern of Israel seemed but greshop-
pers in respecte of thē: so the cursed sōnes
of oure Ham the Pope his cardinals/bish
opes/abborres/monkes and freres are be-
come myghty geauntes aboue all power &
auctorite so that the chyldern of sayth in
They wiſ the respecte of them, are mochelle thē gres
to heuen bi hoppers. * The heye mountayne apō mo
awye of untayne and will to heuen by their awns
thei a ſtronge/and bi a waye of their awne ma-
ne mak ge kynge/and not by the waye Chreste Pe-
uer the later thōſe geauntes for the wicked-
nes & abhominatiōs whiche thei had wrou-
ght did God vitterly destroye /parte of the
by the chyldern of Lot / and parte by the
chyldern of Esau / and ſeven natiōs of the
by the chyldern of Israel. So no doute sh
all he destroye theſe for like abhominati-
ons & that ſhortly. For their kyngdome is
but the kyngdome of lyes and falſheſſe/ wh
must nedes perish at the comige of the tru-
eth of gods woorde /as the night vanescheth
awaye at the preſence of daye. The chyldern
of Israel

Of similitudes. f. cxxxviii

of Israel knew not those geauntes / but the power of God / Gods trueth and promyses as thou maist se in Deuter. * Do it is not we that shall destroye those geauntes as thou maist se by Paul. ij. Thessalon. ij speakinge of oure han Antichrist. Whom the lord shall destroye (saieth he) with the sprite of his mouth (that is / by the wordes of trueth) and by the bryghtnes of his cominge (that is / by the preachinge of his Gospell. ¶ The vse of similitudes.

And as I haue saide of allegories / even so it is of worldly similitudes wher we make ether wher we preach ether wher we expound the scripture. The similitudes proue no thinge / but are made to expresse moare plainly that wher is contayned in the scripture / to leade the spirituall vnderstandinge of the texte. As the similitude of matrimony is take to expresse the mariage that is betwene christe and oure soules / & what exceedinge mercy we haue there / where of all the scriptures make mention. And the similitude of the mebbes / how every one of the careth for other is taken to make the fele what it is to loue thy nexte bounre as thy selfe. * That pacher therefore out scripture is a that bringeth a naked similitude to proue that wher is contayned in no scripture of scripture / counte a disceauer / a leader out of the waye / and a false prophete / & beware of his philosophy / ad prophete.

D.J. persua.

The vse of

persuasions of mans wisdom as Paul say where warneth the, Paul. i. Corint. ii. saith : mi wordes & mi preachinge were

Paul pre. not id entysinge wordes and persuasions
ached not of mans wisdom/but in shewinge of the
wozldly ames confirminge them id similitudes /but
wisdom. Gods word confirminge it id myzaless/
& id workinge of the spzite the which ma-
de them sele euery thinge in their herres.

That youre faith/saith he /shuld not ston-
de in the wisdom of man : but in the po-
wer of God* **F**or the reasons & similitu-

Similitudes of mans wisdom make no faith /but
des and re waeringe & vncertayne opinios only/o-
fasons of ne diaueth me this waye id his argumen-
mans wiste a nother that/ & of what principle thou
dome ma- prouest blacke a nother proueth white/ &
ke no fa- so am I euer vncertayne / as yf thou tell
ith but wa me of a thinge done in a ferre lode & a no-
ticinge o. ther tell me the contrary/ I wote not what
pinios dly to beleue. But faith is wrought by the po-
wer of God/that is! when gods word is
wods wo. preached /the spirite entereth thine herte
& maketh & maketh thy soule sele it & maketh the so-
sure faith suer of it/that nether aduersite nor perse-
for god ca cuciō/ner deeth/ner hell/ner the po-
wers of hell/ner nether yet all id paynes of hell
coulde ones prouayle agenſt the oꝝ mous
the from the suer rocke of Gods wordes/
that thou shuldest not beleue that which
God hath sworne.

And

Similitudes. fo. xxxviii

And Peter. ii. Peter. i. saith we solo: Peter pres-
sured not deceauable* fables/when we o= arched not
pened unto you the w^ror^r and comyage of fables as
our lord Jesus Ch^riste: but w^r our eyes false simi-
litudes saw his maiestie. And agayne/We ha-
sue (saith he) a moare suer w^rorde of prophe^t But the p^r
esse/where unto is ye take hede / as unto a ayne scrip-
ture. lighte shininge in a darke place / ye doo
well. The w^rorde of prophesly was the ol-
de testamente w^r bereth recorde unto Cri-
ste in every place/ without w^r recorde the
Apostles made nether similitudes nor ar-
gumentes of wordly witte. * Here of seist
thou/that all the allegories / similitudes/
persuasions & argumentes w^r they b^ringe
without scripture / to proue prayenge to
sayntes/purgatory/eare cōfession/ād that
God will heare thy prayar moare in one
place then in a nother/ād that it is moare
merito:ious to eate fysh then flesh/ & that
to dislige thy selfe and put on this or that
maner cote is moare acceptable then to
go^r as god hath made the/ & that wedow^a
hode is better then matrimony/and virgi-
nity then wedowhode / and to proue the
assumption of oure lady/and that she was
borne w^rthout originall synne / ye and
with a kisse saye some / are but false doc-
trine.

Take an ensample how to proue that wedow^a
hode & virginitate exceedeth matrimony.
mony/they b^ringe this w^rldli similitudes

¶.ii. ¶e that

al eve,
aint.ij.
e were
asions
of the
not dre
es /but
acales/
ich ma
rettes.
ot ston
he po-
nilitu-
h / but
only/o,
gumen
e thou
hite/ &
ou tell
s a no-
t what
the w
rde is
herte
the so
perse-
pow-
of hell
: mous
rde /
which

And

The vse of

He that taketh most Payne for a man def-
erueth most & to hym a man is most bounde
so like wise must it be w God and so forth
now the wedow & virgyn take moare pa-
yne in resistinge their lustes then the ma-
ried wife / therfore is their state holyn.

Similitu-
des are no
good argu-
mentes a-
monge the
sorhisters
awne sel-
bes.

First I saye that in their awne sophistry
a similitude is the wost & feblest argume-
nte that can be and profiteth least and sonest
disceaueth, Though that one sone doo mo-
are service for his father the a nother / yet
is the father fre & maie with righte rewar-
de the all a lyke. For though I had a thon-
sande brethern and did moare the ther all
yet do I not mi dutie. The fathers & mo-
thers also care most for the leest & wekele
and the that can do leest : ye for the wost
care they most and wold spende not their
goodes only: but also their bloude to bri-
nge the to the righte waye. And eue so is it
of the kingdome of Christe as thou maist
swell se in the similitude of the riotous so-
ne Luke.xv. Moare ouer Paul saith.i. Co-
rin. vii. It is beter to marie then to burne
For the persone that burneth can not qui-
etly serue God in as moch as his minde is
drawen awaye & the thoughtes of his he-
re occupied w wonderfull & monstrosus ima-
ginaciōs. He can nether se/her heare/her
reade but that his wittes are rapte and
he cleane from him selfe. And agayne / sa-
ith he/circuncision is nothinge vncircum-
cision

Similitudes. f.c. xxxix

sion is nothinge: but the kepynge of the com-
maundmentes is all to gether. Loke wher-
re in thou canst best kepe the commaund-
mentes thither get thy selfe and therein a-
byde wheder thou be wedow wife or ma-
yde/and then hast thou all w God. ¶ Yf
we haue infirmites that draw vs from the
lawes of God / let vs cure them with the
remedies that god hath made. Yf thou bur-
ne mary. For god hath promyzed the no-
chastite/as longe as thou maist vse the re-
medy that he hath ordened: no moare then
he hath promised to slake thine hōgre wi-
thout meate.

Now to aske of god moare then he ha-
th promyzed cometh of a false faith and is
playne ydolatry: and to desyre ¶ a myza-
cle wher there is naturall remedy/is tēp-
tinge of God. And of Payne takynge this
wyse vnderstande. He that taketh Payne
to kepe the commaundmentes of god is su-
er therby that he loueth God/and that he
hath gods sprite in him. And the moare
payne a man taketh(I meane paciently &
without groudginge) the moare he loueth
god and the perfecter he is and neare vnto
that health whiche the soules of all christe
men longefore/and the moare purged fro
the infirmitie and sinne that remayneth in
the fleshe: but to loke for any other rewari-
de or promocion in heuen or the life to co-
me thā that whiche god hath promyzed for

We must
cure our
iſfirmities
with the
reemedies
that
god hath
ordened &
not tempe-
te god.

What tem-
ptinge of
God ys.

Chilches

The vse of

Christes sake / and w Chристe hath deser-
ued for vs w his Payne takyng / is abomi-
nable in the syght of god. For Chристe on-
ly hath purchased the rewarde / and oure
payne takyng to kepe the commandmē-
tes doeth but purge the synne that remay-
neth in the flesh / and certifie vs that we
are chosen & sealed with Gods spirite vnto
the rewarde that Chристe hath purchased
for vs.

I was once at the creatinge of doctours
of divinité / where the oponente brought the
same reason to prove that the wedow had
moare incrite then the virgin / because she had
greater Payne for as moch as she had once
proned the pleasures of matrimony. Ego ne-
go domine doctor saith the responde. For
though the virgin haue not proued / yet she
imagineth that the pleasure is gretter then
it is in deade / & therfore is moare moued
& hath greater temptation and greater paine.
Are not these disputers thei that Paul
speaketh of in the sixte chapter of the first
pistle to Timotheum. That they are not
contente w the wholesome wordes of oure
lorde Jesus Chрист / & doctrine of godlines
And therfore know no thinge : but swaſt
their braynes aboue questions and strife
of wordes / wherof springe envy / stryfes
and raylinge of men with corrupte myn-
des destitute of the trueth.

Is pertaynyng to oure ladyes body /
where

Similitudes. f.c. xl

Where it is / or where the body of Elias / or
John the Evangeliste / & of many other be-
perteyneth not to vs to know. One thin-
ge are we sur of / that they are where god
hath leyde the. * Yf they be in heuen / we ha-
ue never the moare in Christe: yf they be
not there we haue never the leesse. Our du-
tie is to prepare oure selues vnto the com-
mavndmentes / & to be thankefull for that
w^o is opened vnto vs / & not to cherch the
vncherchable secrete of God. Of gods se-
cretes can we know no moare then he ope-
neth vnto vs. yf god shutte / who shall o-
pen? How the can naturall reason come
by the knowlege of that w^o god hath hyd
vnto him selfe?

Yet let vs se one of their reasons whe-
re with they proue it. The chefe reason
is this / euery man doeth moare for his mo-
ther / saye they / then for other / in lyke ma-
ner must Christe do for his mother / therfor
she hath the this preheminence / that her bo-
dy is in heuen. And yet Christ in the tw-
elf chapter of Math. knoweth her not for
his mother: but as ferforth as she kepte
his fathers commaundmentes. And Paul
in the seconde Epistle to the Corinthisians
in. v. chap: knoweth not Christe h^{is} selfe fle-
shly or after a wordly purpose. Last of al
god is fre & no forther bounde then he bin-
deth him selfe if he haue made her any pro-
wysse he is bounde / yf not / then is he not.

Fynally

The vse of Sint.

Finally is thou set this atone rebursed chapter of Math. before the whiche Christe wolde not know his mother / & the seconde of John whiche he rebuked her / & the seconde of Luke whiche she loost him and how negligētē she was to leue him behinde her at Jerusalem vnwars / and to goo a dayes Jorney yet she sought for him / thou mightest solue many of their reasons whiche they make of this matter / & that she was not without originall synne: reade also Erasmusis annotatiōs in the said places. And as for me I comitte all soch maters vnto those ydle belies whiche haue noughe else to doo then to moue soch questiōs / & geue the fre libertie to holde whate they liste / as lo ge as it hurteth not the faith / whether it be so or no : exhortinge yet vnto Paul all that will please God / & obtayne that saluacion that is in Christe / that they geue no hede vnto vnecessary / & braunlynge disputacions / & that they laboure for the knowlege of those thinges whiche they can not be sauied. And remēbze that the sonne was geuen vs to gyde vs in our waye and worthes bodily. Now is thou leue the naturall vse of the sonne / & will loke directly on hym to se how brighte he is / and soch like curiosite / then will the sonne blynde the. So was the scripture geue vs to gyde vs in our waye and worthes goostly. The waye is Christe / and the promyses in hym are

How to knowe fass. &c. f. cxi

are oure saluatib yf we luge for the & the
lawe is oure wozcke/ Now if we shal lea
ue the righte vse and turne oure selues vn
to vayne questiōs and to shercch the vnsee
chable secretes of God/ then no doute shal
the scripture blinde vs as it hath done ou
re scole me and oure sotle disputers/



¶ And as they are false pphe
tes w pue w allegories/ si
militudes & wozdli realos
that w is no where mads
mēcio of i the scripture. ¶
¶ Euē so cōute the foz false
pphetes w expoūde i scri

tures drawinge them vnto a wozldly pur
pose cleane cōtrary vnto the ¶ exāple/ ly
unge/ and practysinge of Chritte ad of his
Apostles and of all the holy prophetes.
¶ For saith Peter. ii. Petr. i. no prophesy in
the scripture hath any priuate interpēta
tiō/ For the scripture came not bi the wil
of mā: but the holymē of god spake/ as thei
were moued by the holy goost. ¶ No place
of the scripture maye haue a priuate exp
lūiō/ that is it maye not be expoūde after practys
the wil of mā or after the wil of the flesh/ ge of crif
or drawē vnto a wozldly purpose cōtrariē of his a
vnto the opē texte ad the generall articles postels ad
of the faith ad the whole course of the scri prophetes
pture ad cōtrary to the lyunge & practysin
ge of Chritte ad the apostles and holy pro
phetes. For as they came not by the will
of man

How to knowe

The scripture was
geuen to le-
ade vs vnto
christe.

15

Sectes o/
ordres.

Will of man / so maie they not be diafawē as
expouēded after the will of mā: but as the
came by the holy goost / so must thei be exp
unde and vnderstonde by the holy goost.
The scripture is that wherē with god dia
fawē vs vnto him: ad not wherē with we
shuld be leade from him. The scriptures
springe out of God and flow vnto christe,
and were geuen to leade * vs to Christe.
Thou must therfore goo a lōge by the scri
pture as by a lyne / vntyll thou come at cr
ist / which is the wayes ende and restyng
place. Yf any man therfore use the scriptu
re to diafawē the from Christe and to no
sell the in any thinge saue in Christe / the
same is a false prophete. And that thou
maist perceave what Peter meaneth / it so
loweth in the texte. * There were false
prophetes amonge the people (whose pro
pheties were bely wisdome) as there shal
be false teachers amoēge you: which shall
priuely bryngē in damnable * sectes (as
thou seist how we are diuided in to mon
struous sectes o/ ordres of religion) even
denienge the lordē that hath bought them.
(For every one of them taketh on hym to
sell the soz money that / which God in cri
ste promyseth the frely) and many shal so
low their damnable wayes / by whom the
waye of trueth shalbe euell spoken of (as
thou seist how the waye of trueth is beco
me heresie / sedicions / o/ cause of insurrec
tions /

false prophetes. f.c.xlii

on/and breakyng of the kynges peace/ād
treason vnto his hynes). And thosow co. **Couetousnes**
getousnes with fayned wordes shall they nes a desp
make merchaundise of you/ **Louetousnes** re of hon.
+ is the conclusion: for couetousnes and oure isths
ambicion that is to saye/lucre and despze
of honoure is the fynall ende of all false
prophetes and of all false teachers. Loke
apon the Popes false doctrine/what is the
ende therof and what seke they there by?
Wherfoze serueth + purgatory: But to
purge thy purse ond to polle the and rob-
be both the and thy lheyres of house and la-
des and of all thou hast/that they maye be
in honoure, Serueth not + pardons for
the same purpose: Wherto perteyneth +
prayenge to sayntes but to offer vnto the
ir belyes: Wherfoze serueth + confessio
but to sitte in thi conscience/ and to make
the feare and tremble at what so euer thei
dreame/and that thou worshipe them as
Goddes:and so forth in all their tradiciois
ceremonies / and coniurations they serue
not the lord/ but their belyes. And of the
ir false expoundinge the scripture/ād dia-
wynge it contrary vnto the example off
Chryste and the Apostles and holy Pro-
phetes vnto theyr damnable couetousnes
and fylthy ambicion take an example.

**In exaple
of false ex-
poundinge
the scrip-
tures.**

**Math. xvi. Wher Peter saith to Christ
thou arte the sonne of the lyuinge GOD/**

How to knowe

¶ Christ answered / thou arte Peter / and
this rocke / I wyll bylde my congregacion,
By the rocke interprēt they Peter. And
the cometh the pope / and wilbe Peters succ
essor / whether Peter will or will not yet
whether God will or will not ad though
al the scripture saie nay to any soch succes
sion / ad sayeth / loo / I am the rocke / the foun
datiō ad heed of Christes church / Now
sayeth all the scripture that the rocke is
Christe / the sayth / Gods wozde. As chil
dren saie / Mat. vii. he that heareth mi woz
des / doeth ther after is like a man that bil
deth on a rocke. For the house that is byl
ded on gods wozde will stode / though he
ue shulde fall. And John. x. v. Christe is the
vine / we the branches so is christe the roc
ke / the stocke / foudaciō where on we be
bylded. And Paul. i. cor. iii. calleth Christe
oure foudaciō ad all other / whether it be
Peter or paul / he calleth oure servantes to
preach Christe ad to bylde vs on him. Yf
therfore the pope be peters successoure / his
duty is to preach Christe only / other au
torite hath he none. And. ii. Cor. xi. Paul
marieith vs vnts Christe / dreyueth vs fro
all trust ad confidence in man. And Eph.
ii. saieith Paul. Ye are bylded on the foun
dation of the Apostles and prophetes / that
is on the wozde which they preached / Christe
beinge / sayth he / the hed corner stōne /
in whom every byldinge coupled to geth
ther

Christe the
faith and
godsword
is the roc
ke ad not
the pope.

The au
torite off
peters suc
cessoure is
but to pre
ach.

false prophetes. fo.c.xliii

it groweth vp into an holy temple in the
lorde/in whō also ye are bylt to gether &
made an habitatiō for God in the spiryte
And Peter in the secōde of his fyſt p̄ſt
bildeth vs on Ch̄ſte / contrary vnto the
Pope whiche byldeth vs on him ſelſe. Hel
gates ſhall not preuayle agenſt it / that is
to ſaue ſagenſte the congreſation that is
bylt apō Ch̄ſtes ſayth ad apō Gods woſde.
Now were the Pope the rocke/hel ga-
tes coulde not preuayle agenſt him. For
the houſſe coulde not but ſtode iſ the rocks
and ſoundacion where on it is bylt / we-
re ſuer But the contrary ſe we in oure Po-
pes. For hell gates haue preuayled agenſt
them many hundred yeres / and haue
ſwallowed the vp:if Gods woſde be true
& the ſtores that are writte of the: yee or
if it be true that we ſe with oure eyes: I
will geue the the keyes of heuen ſayth crift
and not I geue. And John.xx.after the re-
ſurrection payed it and gaue the keyes to
the all indifferētly. What ſo euer thou bin-
dest on erth/it ſhalbe boūde in heuen / and
what ſoeuer thou looſeſt on erth it ſhalbe
looſed in heuen. Off this teſte maketh the
Pope what he will/and expoundeth it co-
trary to all the ſcripture/contrary to Crift
ſe practyſinge/and the apōſtles / and all
the prophetes. & Now the ſcripture geue
th recordē to him ſelſe/and euer expoundeth
it ſelſe by an other open teſte. Yf the Pope
then

How to know.

That er. Pope then can not brynge for his exposition
position vs cion the practysinge off Christe or off the
false whi. Apostles and prophetes or an open term
ch is agest then is his exposition false doctrine. Christ
the open he expoundeth him selfe. Matthei. xviii
scripture sayenge: Yf thy brother synne agenste the
or agenst rebuke him betwixt him and the alone, y
the practi he here the thou hast wonne thy brother
singe off but yf he here the not them take with the
erist ad off ones or two and so forth as it standeth in
his apostle he concludeth sayenge to the all wh
at so euer ye bynde in erth it shalbe boun
de in heuen and what soever ye loose on
erth it shalbe loosed in heuen. Wher bin
dinge is but to rebuke them that synne ad
loosinge to forgeue them that repente. And
John. xx. Whose synnes ye forgeue they
are forgeuen & whose synnes ye holde they
are holde. And Paul. i. Corinthis. v. bin
derh. and. ii. Corinthis. ii. looseth after
the same maner.

Byndige one power (and as he byndeth so looseth
& loosinge he/pee and byndeth first yf he can loose
is one pow- For who can loose that is not bounde.
er. Now what so euer Peter byndeth or his
successoure (as he wilbe called and is not
but in deade the very successoure off Ha
tan) is not so to be understande/that peter
or the Pope hath power to commaunde a
man to be in deedly synne or to be damned
or to goo in to hell saienge; be thou in deed
ly synnes

false prophetes. fo. c. xliiij

ly synne/be thou damned/goo thou to hell
goo thou to purgatory. For that exposici-
on is contrary to the euerlastinge testame-
nt that God hath made vnto vs in Chрист
He sente his sonne Chрист to loose vs frō
synne and damnation and hell/and that to
testifie vnto the wōlde sente he his disci-
ples. Actes. i. Paul also hath no powere to
destroye/but to edefie. ii. Corinthonium. x.
and. xiii. How can Chрист geue his disci-
ples powre agenſt him ſelſe and agenſt his
euerlastinge testamēt: Can he ſende them
to preach ſaluation/and geue them powre
to damne whom they luſte: What mer-
cy and proftie haue we in Christes deeth
and in his Gospell/ylf the Pope which paſ-
ſeth all men in wekedneſſe hath powre to
ſende whom he will to hell / and to dam-
ne whom he luſteth: we had then no cau-
ſe/to call him * Jesus/that is to ſaye ſa-
uer:but myghte of ryghte call him deſtroy Hath
at. Wherfore then this byndinge is to be ſatis ſigni-
underſtounde as Chрист interpreteth it in ficht.

the places aboue rehersed and as the Aþſt
les practiſed it * ad is nothinge but to re. What þe-
buke men of theyr synnes by preacheinge dinge me-
the law. A man muſt fyſt synne agenſt aneth.
Gods lawe yet the Pope can bynde hym:
yee and a man muſt fyſt synne agenſt
GODS lawe yet he neде to feare the Do-
pes curse. * For cursinge and byndin-
ge are both one and * no thyngē ſauē to
rebuke Hath
curſyngē
meaneth.

How to know.

What so
sing me,
aneth.

rebuke a man of his sinnes by Gods lawe
It foloweth also the that the loosynge is
of lyke maner/and is no thinge but forze,
vinge of sinne to the that repente thorow
preachinge of the promyses which God
hath made in Christe in whō only we ha
ue all forgenenes of synnes/as Christe in
terpretesth it and as the Apostles and pro
phetes practysed it. So is it a false power
that the pope taketh on him to loose gods
lawes/as to geue a man licence to put awa
ye his wife to whom God hath bounde hi
and to bynde them to chastite which God
commaundeth to mary/that is to wete the
that burne and can not live chaste. It is al
so a false power to bide that which gods
worde maketh fre/makyng synne in the
creatures which God hath made for mans
use.

15

The pope which so fast looseth and pur
geth in purgatory/can not with all the loo
synge and purgations that he hath either
loose or purge our appetites and lust and re
belliō that is in vs agenst the law of God
And yet the purginge of them is the ryght
purgatory.Yf he can not purge them that
are a lyue/where with purgeth he the that
are deed.*The apostles knew no other
waves to purge / but thorow preachinge
Gods worde w/ worde only is that that
purgeth the herte as thou mayst se John.
xv. Ye are pure/saith Christe/thorow the
worde

false propheteſ ſo.c.xlb

ſ lawe
yngel is
forȝe,
hōzōw
h God
ſe ha
iſe in
id pro
oower
e gods
t awa
ide hi
God
te the
t is al
gods
n the
mās
pur
e loo
ether
id re
God
vght
that
iſe th
ther
inge
that
ohn,
the
ſde

worde. Now þ pope preacheth not to thē
ſwho the faine to lye in purgator; y /no mo
are thē he weth to vs that are a line. Now
then purgeth he thē?* The Pope is kyn. The pope
ne to Robyn goodfellow w ſwept the is Robyn
hōwſe /washed the dithes & purgeth all goodſe
by nighte. But when daye cometh ther is ſow.
no thinge founde cleane.

Some man will ſaye the Pope bindeth
thē not /they bindē them ielues. I anſwe-
re he that byndeth him ſelſe to the Pope
and had leuer haue his life & ſoule ruled
by the Popes will thē by the will of god
& by the Popes worde then by the worde
of God /is a foile. And he that had leuer be
bonde then ſre is not wiſe. And he that
will not abyde in the ſredome wherin cri-
ſte hath ſette vs /is alſo madde. And he th-
at maketh deedly ſinne wherē none is and
ſeketh cauſes of hatered beſwene him & God
is not in his right wiſtes. Forther
moare no mā can byndeth him ſelſe further
then he hath pwoer ouer him ſelſe. He th-
at is vnder þ pwoer of a nother man can
not byndeth him ſelſe without liceſce /as ſon
ne / daughter /wife /ſeruante and ſubieſte
ether caſt thou geue God that w is not
in thy pwoer. Chalſtite caſt thou not ge-
ue God further then god lendeth it the / yf
thou can not liue chalſe thou arte bounde
to mary or to be damned. Last of all ſo
what purpoſe thou byndest thi ſelſe muſt

ſ. i be ſene.

How to knowe

be sene. Yf thou do it to obtayne therby
that wth Christ hath purchased for the fre-
ly/so arte thou an infidell and hast no par-
te wth Christe and so forth. Yf thou wylte
se moare of this mater loke in Deuterono-
mion and there shalt thou synde it moare
largely entreated.

Another
example.

Take an other ensample of their false
expoundinge v^s scripture. Christ saith Ma-
th. xxiij. The scribes and the phareses
sittē on Moses seate / what so ever they
byd you obserue / that obserue and do: but
after their workes doo not. Loo saye oure
sophisters or ypcrites / lyue we never so
abominably / yet is oure autorite never p-
isse. Do as we teach therfore (saye they)
and not as we doo. And yet Christ saith
they sittē on Moses seate / that is as lōge
as they teach Moses do as they teach.
For the law of Moses is the law of god
But for their awne tradicions and false do-
ctrine Christ rebuked them and disobeyed
them and taught other to beware of their
legen. So if oure phareses sittē on Christ-
es seate & preach him / we ought to heare
them: but when they sittē on their awne
seate / then ought we to beware as well of
their pestilente doctrine as of their abho-

The. 11. minable livinge.

swerdes a
re expoun
made of a swerde / they turne it vnto the
wyses power. The disciples said vnto chris-
tus

false propheteſ ſo. cxiij

ſe Luke. xxij. Lo here be two ſwerdes. And Chriſte anſwered two is ynough. Lo ſaye they the Pope hath two ſwerdes the ſpirituall ſwerde and the tempeſtall ſwerde. And therfore is it lawfull for hym to fighre and make warre.

Chriſt a little before he wente to his paſſion/ared his diſciples ſayenge: when I ſente you out without all prouisiō lacked ye any thinge. And thei ſaied nay. And he anſwered/but no w let him that hath a ſwaſt take it w him and he that hath a ſcrip-
pe likewiſe/ let he that hath never a ſwerde ſell his cote and by one As who thulde ſaye/it ſhall goo oþerwile no w then then. Then ye wente forth in ſayl of my wordē and my fathers promises and it ſedde you and made prouision for you & was your ſwerde and ſhilde a d defender: but no w it ſhall goo as thou readest Zachari-
as. xiiij. I will ſinyle the ſhearde and the ſhepe of the flocke ſhalbe ſcatered. Now ſhall mi father leaue me in the hādes of þweked & ye also ſhal be forſake & desti-
tute of faith: & I shall truſt in your ſelues & in your ſowne prouision & in your ſowne defence. Chriſt gaue no commaundmentes but prophesied what ſhuld happen. And they because they vnderſtoode hym not / anſwered here are two ſwerdes. And Chriſte to make an ende of ſoþ bablynge anſwered two is ynough. For yf he had

ſ.ij. ſome

How to knowe

commaunded every man to by a swerde/ how had two bene ynough? Also if two were ynough/ and pertayned to the Pope only/ why are they all commaunded to by every man a swerde? By the swerde therfore Christ prophesied that they shulde be laſte vnto their awne defēce. And two swerdes were ynough: yee never a one had bene ynough. For if every one of the had had ten swerdes they wolde haue fled yet midnighe.

In the same chapter of Luke not. xii. 14. nes frō the forſaid texte. The diſciples aſt at the laſt ſoper axed who ſhulde be the greateſt. And Christ rebuked theſe ſayd it was an heſheniſh thinge & ther ſhulde be no ſoſh thinge amōge theſe / but that the greateſt ſhulde be as the ſmalleſt / & that to be greate was to do ſeruice as Christ diſ. But this texte becauſe it is brighter then the ſonne / that they can make no ſophiſtry of it / therfore wil they not heare it neſt other know it.

For as moch now as thou partly ſeſt the ſalſhed of oure prelates / how all their ſtudy is to diſceauē vs & to kepe vs in darknes / to ſit as gods in oure conſciences / & handle vs at their pleasure and to leade vs whether thei lufe: therfore / I red the / ge the to gods worde / & therby crye all doctrine / & agenſt that receauē no thinge. Neither any exponicion contrary vs to the

false prophetes. f. cxlvij

to the open textes/ nether contrary to the
general articles of the faith/nether contra-
ry to the liuinge and practisinge of christ
and off his Apostles. And when they crye
fathers fathers/remembre that it were þ
fathers that both blinded and robbed the
whole worlde and brought vs in to this
captiuite wher i these enforse to kepe vs
lyll. Forther moare as they off the olde
tyme are fathers to vs/soo shall these fow-
le monsters be fathers to þe that come af-
ter vs/ þe yþocrites that folowe vs wil
crye of these and of their doinges fathers
fathers/as these crye fathers/ fathers / of
them that are past. And as we feale oure
fathers/so did they that are past feale the-
ir fathers/nether were there in the wo:ld
de any other fathers then soch as we bo-
th se and feale this many hundred yeres/
as their decrees beare recorde/and the sto-
ries and cronycles well testifie. Yf Gods
wo:rd appered any wherethey agreed al
agenst it. When they had brought that a
lepe/then stroue they one with a nother
a boute their awne traditions/and one w-
pe condemned a notheres deccres and we-
re some tyme two/pec thre popes attonce.
And one bishope went to law with a no-
ther/ þe one cursed a nother for their awne
fantasies & soch thinges as they had fally
gotten. And the greatest saintes are they
that most defended the liberties off the
church

Fathers/
fathers.

Howe to skape þy snareg

church (as they call it) wþ they fally gote
wþ blyndingc kynges/nether had the woþl
de any rest this many hundred yeres so;
refozminge of freres and monkes and cea-
singe of scismes that were amonge oure
clergy. And as for þy holy doctours as Au-
gustine / Hierom / Lippiane / Chrysostomus
and Bede / will they not heare. Yf they
wþote any thinge negligentiy as thei we-
re men that draw they cleane contrary to
their meaninge and therof trihumphe thei
Those doctours knew of none autorite
that one Wyshope shuld haue aboue a no-
ther/nether thought oþ once dzeamed that
euer any soch shuld be/oþ of any soch wh-
isperinge oþ of pardos/oþ scouringe of pur-
ga: oþ yþ as they haue tayned.

How to scape the snares of false þrophetes.

And when they crye myracles my-
racles rememb're that god hath ma-
de an euerlastinge testamēte with
us in Cristes bloud/agenst wþ we

maye receaue no myracles no nether the
preachinge of Paul hym selfe yf he came
agayne by his awne teachinge to the Ga-
man of þe lathians/nether yet the preachinge of the
Aer was a aungels of heuen. ¶ Wherfo're ether they
are no myracles but they haue fayned the
(as is the miracle that Saint Peter halo-
wed Westmester) oþ else if there be myra-
cles.

Miracles
miracles.

The wo-
man of þe
Aer was a
sacke.

of false propheteſ. f.c.xlbiiij

cles that confirme doctrine contrary to
Gods wozde/then are they done of the de-
uell(as the mayde of ypswich and of ket)
to proue vs whether we will cleue fast
to Gods wozde and to deceaue them that
haue no loue to the trueth of Gods wozde
nor lust to walke in his lawes.

¶ The ar
mure of a
christē mā
is God's
word and
fayth:
And soz as moch as they to disceave/ with
with all arme them selues agenst the with
argumentes and persuasibz of flesly wil spiritual,
dome/with worldly similitudes/with sh. te.
adowes/with false allegorizies/with false
erpositionis of the scripture contrary vn.
to the livinge and practisinge of Chристe &
the Apostles / with lyes and false myra-
cles/with false names/dome ceremonies/
with disgisinge of ypocrisy/ with the auc-
torites of the fathers and last of all with
the violence of the temporall swerde &
therefore do thou contrary wise arme thy
selfe/to defende the with all/ as Paul tea-
cheth in the last chapter to the Ephesians
Wyrde on the the swerde of the spirite w
is Gods wyrde/and take to the the shilde
of fayth / which is not to beleue a tale of
Robyn hode or Gestus Romanozum or of
the Cronycles/but to beleue Gods wyrde
that lasterth euer.

And when the Pope with his falleſhed
calegeth to perall auctorite aboue kyng &
Emperoure: set before the p. v. and twen
te Chapter of Haynes Warhew. Where
Chrift

Howe to shape y shires

Christ comaundeth Peter to put vp hys
swerde. And set before y Paul. ii. Corin.
x. Where he saith the wepons of oure war.
re are not carnall thiges but mighti i god
to bringe all vnderstandinge in captiuite
vnder the obedience of Christ/ that is/ the
wepons are Gods worde & doctrine ad not
swerdes of yeron and stelle/ and set before
the i doctrine o/ Christ & of his Apostles
and their practise.

And when the Pope calengeth auto
rite ouer his fellow Bishopes and ouer
all the congregacion of Christ by succes
sion of Peter set before the the first of the
Actes where Peter for all hys autorite
put no man in the rowme of Judas / but
all the Apostles chose two indifferently
and cast lottes desyrringe God to temper
them that the lotte myght fall on the most
ablest. And Actes. viii. the Apostles sents
Peter/ and in the .xi. call him to rekenyn
ge and to gene acomptes of that he hath
done.

And when the Popes law comaundeth
sayenge: though that the Pope liue never
so wekedly & draw iu hi thoro w his euell
ensample innumerable thousandes vnto
hell/ yet se that no man presume to rebuke
him/ for he is hed ouer all and no man o
uer hym: set before the Galath. ii. Where
Paul rebuketh Peter openly. And se how
both to the Corinthisians & also to the Ga
lathians

of false propheteS. ff. cxlii

by hys
Lorin,
re war.
ti i god
optiuite
t is/the
ad not
before
postles
n auto
o ouer
ucces.
of the
torite
s / but
rently
r imper
most
sents
nyn-
hath
deth
euer
euel
onto
uke
n os
ere
ow
Gas
ins

lathiās/he will haue no superior but gods
woerde/and he that coulde teach better by
Gods woerde. And because when he reher-
sed his preaching and his doynges vnto
the hye Apostles/they coulde impreoue no
thinge/therfor he wil be equall with the
best.

And when the freres saye/they doo mo-
are then their dutie when they preach and
moare then they are * bounde to / to saye
oure seruice are we bounde(saye they) ad
that is oure dutie and to preach is moare
then we are bounde to. Set thou before the
how that Christe bloud shedinge hath b-
unde vs to loue one a nother with all oure
myghte ad to doo the vttermost of oure p-
wer one to a nother. And Paul sayeth. i.
Corinth. ix. Who be vnto me yf I preach
not: yee wo is vnto hym that hath wheres-
with to helpe his neyboure ad to make hi
better and doth it not. Yf the i thinke it mo-
are then their dutie to preach Christe vnto
you/then they thinke it moare then their
dutie to praye that ye shuld come to the
knowlege of Criste. And therfore it is no
meruell though they take so great laboure
ye and so great wages also to kepe you stil
in darkenes.

And when they crye furiously hold the
heretikes vnto the wall/ & if they will not
revoke burne the without any moare a wo-
reason not with them/it is an article con-
demned

freres be
not bound
to preach.

Howe to skape þy snare

dened by the fathers. Set thou before the
the sayenge of Peter .i .Petri.iii. To all
that are you be ready to geue an answere
of the hope that is in you and that with
meakenes. The fathers of the Jewes and
the bishopes/which had as great auatori-
te ouer the as ours haue ouer vs /condem-
ned Christ and his doctrine. Yf it be yno-
ugh to saye the fathers haue condēned it /the
are the Jewes to be holde excused: yee thei
are yet in the ryght waye and we in the
false. But and yf the Jewes be bounde to
loke in the scripture and to se whether the
ir fathers haue done right or wronge /the
are we lyke wyse bounde to loke in the
scripture whether oure fathers haue done
right or wronge / and ought to beleue no
thinge without a reason of the scripture
and auatori of Gods worde.

And of this maner defende thy selfe
agenst all maner swekednes of oure spri-
tes/armed all waye with Gods worde / &
with a stroge and a stedfast sayth ther vnto.
Without Gods worde doo nothinge
And to his worde adde nothyngе nether
pull any thyngе there from/as Moses es-
How God verry where teacheth the. ¶ Herue god in
oughte to the spryte/and tly neyboure with all out-
wardes seruice. Herue God as he hath ap-
* 

poynted the and not with thy good enten-
te and good zele. Remembre Saul was
call awaye of God for ever for his good
entente

of false propheteS. f.c.l

entente. GOD requyzereth obedyence vnto his woorde and abhorreth all good ententes and good zeles whiche are without goddes woorde. For they are no thyngc else then plaine ydolatry and worshipinge of false woddes.

And remembre that Christ is the ende of all thyngc. He only is oure restinge place and he is oure peace. Ephesiorū seconde chapter. For as there is no saluacion in any other name / so is there no peace in any other name. Thou shalt never haue rest in thy soule / nether shal the worme of conscience ever cease to gnaw thyne herte till thou come at Christ: till thou heare the glad tydycnges / how that GOD for his sake hath forgeuen the all frely.

If thou trust in thy wortches there is no rest. Thou shalt thyngke / I haue not done yngough. Haue I done it with so greate loue as I shulde doo: I was I so glad in doyng as I wold be to receaue helpe at my neade: I haue leſt this or that vndone & soch lyke. If thou trust in confession / then shalt thou thyngke. Haue I tolde all: Haue I tolde al the circumſtances: Whyd I repente yngough? Had I as greate sorrowe in my repentaunce for my synnes as I had pleasure in doyng them: Lyke wyls in our holy pardons and pylgremage / gettest thou no rest. For thou seist that the very gods them selues which sell their par-

done

The rehersall

Done so good chepe or some whiles geras
the frely for glori sake/trust not therin the
selues. They byld colleges ad make perpe
tuities to be prayed for for ever & lade the
lyppes of their heidmen or chaplaines to
so many masses and diriges and so longs
service/that I haue knownen of some that
haue byd the deuell take their fouders sou
les for impaciencye ad werynes of so pay
nefull laboure.

Doo good
deedes &
trust in
Christ.

As perteyninge to good deedes ther so
re/do the best thou cast and desyre God to
geue strength to do better dayly/but in ce
st putt thy trust and in the pardon and pro
myses that God hath made the for his laks
and on that rocke bylde thine howse and
there dwell. For there only shalt thou be
sure from all stormes and tempestes ad fro
all wylly assautes of oure wicked spirites
which stody with al falsheid to vndermy
tie vs. And the God of all mercy geue the
grace so to doo / unto whom be glorie for
ever/ Amen.

CA compendious rehersall of that
which goeth before.

Of þy goeth before. f. clt



I haue descripted vnto you
the obediēce of chilđers
seruāties/wiues & subiect
tee These.iii.ord̄s are of
gods makinge & the rules
therof are gods wōrd. He
that keþeth thē shalbe bles-
sed: yee is blessed all ready ad he that brea-
keth thē shalbe cursed. Yf any person of im-
pacience of or a stuburne & rebellious min-
de withdraw him selfe fro any of these (ad
geth him to any other ord̄er: let him not thi-
ke therby to auoyd the vengeance of God
in obeyenge rules and tradicioñs of mans
imaginatioñ. Yf thou rollest thine heed in
the wōrſhepe of thy father ad breakest his
commaundmentes shuldest thou so eskaþe
Or yf thou paintedst thy masters image on
a wall and stekedst vp a candle before it
shuldest thou there with make satisfaction
soz the breakinge of his commaundmētes.
Or yf thou wareste a blew core in the wo-
rſhepe of the kynge and breakest his lawes
shuldest thou so go quyter Let a mans wi-
fe make hir selfe a sister of the charterhou-
se and answere hir husband when he byd-
deth hir holde hir peace/my breþern keþe
sylence for me ad se whether she shall so es-
cape. And be thou sure God is moare ge-
louſe ouer his comāndmētes thē mā is ou-
er his or thē any mā is ouer his wife.

Because we te blinde/God hath apoy-
ted

The rehersall.

ed in the scripture how we shulde serue him and please him. As percyninge vnto his awne parson he is abundantly pleased when we beleue his promises and holy teſtamente whiche he hath made vnto vs in Chritte/and for the mercy whiche he there shewed vs loue his commaundmentes. All bodily seruice must be done to ma in Gods ſtede. We must geue obedience/honoure/tolle/tribute/custome/and rente vnto whom they belonge. Then if thou haue ought moare to bestowe/geue vnto the poore whiche are left here in Chrittes ſtede that we shew mercy on them. Yf we kepe the commaundmentes of loue then are we ſuer that we fulfull the law in the syghte of God and that oure blesſinge ſhalbe eu-erlaſtinge lyfe. Now when we obeye paciently and without grudginge/ſeuell pri-ces that oppreſſe vs and persecute vs and be kynde and mercyfull to them that are mercyleſſe to vs and doo the wroſt they can to vs/and ſo take all fortune pacientli and kyſſe what ſo euer croſſe God laieth on oure backes:then are we ſuer that we keps the commaundmente of loue.

I declared that God hath taken all ven-geaunce in to his awne handes / and will auenge all vnyright him ſelſe:ether by the pouers or officers whiche are appoynted there to/or elſe / yf they be negligente/ he will ſende his curses apon transgrefſours
and

Of þ þ goeth before. f. c. lli

and destroye them with his secret iudgements. I shewed also that who soever a-
uengeth him selfe is damned in the deade
douinge and falleth in to the handes off the
temperall swerde / because he taketh the
office of God apon hym and robbeth God
of his most hie honoure in that he wil not
paciently abyde his iudgemente. I shewed
you of the auctorite of princes / how they
are in GODS stede and how they maye
not be resisted do they never so euell/they
must be resarued vnto the swath of GOD
Neuer the later ys they commaunde to doo
euell we must then disobey and saye we a-
re other wise commaunded of GOD:but
not to rysse agenste them. They will kyll
vs then sayest thou/Therefore I saye is
a christen called / to sorre euен the bitter
deeth / for his hōpes sake and because he
will doo no euill. I shewed also that the
kynges and rulers be they never so euell
are yet a great gyste of the goodnes of god
and defende vs from a thousande thinges
that we se not.

I proued also that all me without exce-
ption are vnder the temporal swerde/what
so ever names they geue the selues. Beca-
use the prest is chosen out of the laye men
to teach this obedience / is that a lawfull
cause for hym to disobeye? Because he pre-
acheth that the laye man shulde not stele
is it therfore lawfull for hym to stele
vnpūnished

The rehersall.

Unpunished? Because thou teachest me thi-
at I maye not kyll/or yf I doo the kynge
must kyll me agayne/is it therfore lawfull
for the to kyll and goo free? Wher whether
is it rather mete that thou which art my
gyde to teach me the righte waye shuldest
walke therin before me? The prestes of y
olde law with their hye Wyshope Aaron
and all his successors/ though they were
annoynted by Gods commaundmente and
appoynted to serue God in his temple and
exempte from all offices and ministeringe
of worldly matters/were yet never the le-
se vnder the tempozall swerde/yf they bra-
ke the lawes. Christe saith to Peter / all
that take the swerde / shall perish by the
swerde. Here is none exception: Paul sa-
ith al soules must obeye. Here is none ex-
ception. Paul hym selfe is here not exēpte
God saith Gene. ix. Who so ever shedeth
mans bloude/ by man shall his bloude be
shede agayne. Here is none exception.

Moare ouer Christe became poze to ma-
ke other men riche/and bonde to make o-
ther fre. He leſt also with his disciples the
law of loue. Now loue seketh not hyz aw-

The pope ne profitte:but hyz neybours: loue seketh
hath a law not hyz awne fredome/but becometh suer
that none tye and bonde to make hir neybour fre.
of his sp̄i Damned therfore are the spiritualite by al
tes maye the lawes of god/which thozow falsohed &
be sūc̄tp. disguised ypotrisly haue soughte so great
profitte

of þ þ goeth before. f.c. llii

profite / so great riches / so greate auctorite
þ so greate libertie / þ haue so leggerd the
laye / þ so broughte the in subiection / þ bon
dage and so despise them / that they haue
set by franchises in all townes and vil
lages for whosoever robbeth / moþthereth
or sleþeth them / þ euē for trapours vnto
the kynges person also.

I proued also that no kyng hath pow
er to graunte the soch libertie : but are as
well dāned for their genuinge / as they for
their false purchasinge. For as god geneth
the father powter ouer his childern: euē so
geneth he him a comandmente to execute
it / þ not to sofre them to do swekedly vnpit
nished but vnto his dānacion / as thou ma
ist se by Hely the hye prest. &c. And as the
master hath auctorite ouer his seruauntes
euē so hath he a comandmente to gouer
ne them. And as the husbāde is heed ouer
his wife : euē so hath he comandmente
to rule hys appetites / is damned yf he so
fre hys to be an whoze / a misse liuer / or
submit him selfe to hir / make hir his heed
And euē in lyke maner as god maketh the
kinge heed ouer his realme euē so geneth
he him comandment to execute the law
es apō all men indifferently. For the law
is Gods / not the kinges. The kynges is
but a seruaunte to execute þ law of god /
not to rule after his awne imaginacion.

I shewed also that the law / the kinge

W. 1. age

The rehersall

are to be feared/as thinges that were geue
in fyre & in thoder & lighteninge and terre
ble signes. I shewed the cause whi rulers
are euell and by what meanes we might
obtayne better. I shewed also how whol
some those bitter medicines euill princes
are to righte Chisten men.

I declared how they w^{ch} God hath made
gouerners in the wo^rld ought to rule y^e
they be chistē. They ought to rememb^re
that they are heedes & armes/ to defende
body to minister peace health & wealth &
enē to saue the body/ & that thei haue recea
ued their offices of God to minister & to
do service vnto their brethern. Kinge sub
iecte/ Master seruaunte / are names in the
wo^rld:but not i Chiste. In Chiste we are
all one & euē brethern. No mā is his aw
ne but we are all Chistes seruautes bou
ght w^{ch} Chistes bloude. Therfore ought
no mā to seke hi selfe or his awne profite
but Chiste & his will. In Chiste no man
ruleth as a kinge his subiectes/or a master
his seruautes:but serueth as one hande
doeth to a nother & as the handes doo vnto
the fete and the fete to the hādes/ as th^e
ou seist. 1. Cor. xii. We also serue not as ser
uautes vnto masters:but as they which a
re bought w^{ch} Chistes bloude serue Chis
te him selfe. We be here all seruautes vnto
Chiste. For what so cuer we doo one
to a nother in Chistes name that doo we
vnto

or þ þ goeth before. ¶.cllii

vnto Christe/and the rewarde of that shal we receave of Christe. The kyng com-
unteth his comens Christe him selfe and therfore doeth the service willingly sekin-
ge no moare of them then is sufficiente to mayntene peace and vnite and to defende
the Realme. And they obeye agayne willingly & louingly as vnto Christ. And of
Christe every man sekerh his rewarde.

I warned the iudges that thei take not
an ensample how to minister their offices
of oure spiritualte/whiche are bought and solds
to do the will of Nathan:but of the scrip-
ture whiche they haue their autorite. Let
that whiche is secret abyde secret till God opþ
it/whiche is the iudge of secretes. For it is mo-
are then a cruell thinge to breake vp in to
a mas hert and to copell hym to put ether
soule or body in ieperdy or to shame hym
selfe. Yf Peter that great piller for feare
of deeth forsoke his master/ ought we not
to spare swiche consciences?

I declared how the kyng oughte to rde
his realme fro the wily tyzany of the
ypocrites & to bringe þ yperites vnder his
lawes:hee & how he ought to be lerned &
to heare & to loke awyn the causes him selfe
whiche he will punissh & not to beleue þ ypo-
rites and to geue them his swerde to kill
whom they will.

The kyng ought to counte what he
hath spent in the Popes quarell sens he

The rehersall

Was kinge. The first viage cost apd. xiiii.
hundred thousande poundes. Reken sens
what hath be spent by see & lode betwene
vs & french men and scottes & then in try-
humpes & in Ambassias and what hath
bene sent out of the Realme secretly & all
to mayntene oure holy father / & I doute
not but that will surmounte the some of
xi.ox.l.hundred thousande poundes. For
we had not cause to spende one peny but
for oure holy father. The kyng therfore
oughte to make the paye this money eue-
ry farthinge / & fette it out of their myters
croles / shaines & all maner treasure of the
church / & paye it to his comens agayne not
that onli w the Cardinall and his Willho-
pes cōpelled the comens to lende & made
the swere w soch an ensample of tyrrany
as was never before thought on : but also
all that he hath gadered of them. Or else
by the cōsente of the comens to kepe it in
store for the defence of the Realme. Yee
kyng oughte to loke in the cronicles wh-
er the Dopes haue done to kynges in tyme
past and make them restore it also / And
ought to take awaie from them their londes
which they haue gotten with their fal-
se prayer & restore it vnto the ryght he-
res agayne or with consente and advise-
mente turne them vnto the mayntenyng
of the pze and bringyng vp of youth ver-
tuously and to mayntene necessarie offi-
cere

Of þ þ goeth before. ff. 0. clv
ees and ministers soz to defende the co-
men welth

If he will not doo it: them ought the
comens to take pacience and to take it for
Gods scourge and to thinke that god hath
blynded the kyng for their synnes sake
comitte their cause to God: And then sh
all God make a scourge for them & dray
them out of his temple after his woderfull
iudgemente.



¶ the other syde I haue
also vitered the wekednes
of þ spiritualte / þ falsheed
of the bysshopes & iuggeli
ge of the pope / & how they
haue disgysed the selues /
bozowinge some of their
pope of the Jewes / and some of the gen-
tyles and haue wyth sotyll wyles turned
þ obediēce that shuld be geue to Gods o-
naunce vnto them selues. And how they
haue put out Gods testamente and Gods
truelth & sette vp their awne tradiciois and
lyes / in whiche i haue taught the people to
belene & ther bi sittre in their cōsciences
as God / & haue by that meanes robbed the
world of lodes and goodes / of peace and
vnite / & of all temporall auctorite / and haue
broughte the people in to the ignozaunce
of God and haue heped the wrath of god
apon all realmes and namely apō the kin-
gess. Whom they haue robed (I speake not
of woz)

The rehersall

of worldly thinges only) but euен of their
very naturall wittes. They make them to
leue that they are most Christē/ when they
lyue most abominably and will sofre no
man in their healnes that beleueth on
Christ/ and that they are defenders of the
saylyng/ when they burne the Gospeli and
promythes of God / out of which all sayth
springeth.

I shewed how they haue ministered cri-
tie/ kyngē & Emperoure out of their row-
mes/ and how they haue made them a sev-
eral kyngdome w̄ they gote at the fyſt in
deceauinge of princes/ and now peruerte
the whole scripture to proue that they ha-
ue soch autorite of God. And leſt the laye
men shuld ſe how laſſely thei allege & pla-
ces of the scripture, is the greatest cauſe of
this perſecucion.

Confessio.

They haue ſayned confeſſion for the
ſame purpose to ſtablyſh their kyngdoms
with all. All ſecreates know they therby.
The Wyſthope knoweth the confeſſion of
whom he iuſteth thowzow out all his dyo-
ſes. Ye and his chaunceler commaundeth
the godly ſather to deliuer it w̄zitē. The
Pope / his Cardinals & Wyſthopes know
the confeſſion of the Emperour kynges &
of all lordes. And by confeſſion they know
all their captiues. If any beleue in Christ
ſay ſayde whare thou wile / whether at ſic
charter,

of þ þ goeth before. f. clvi

charterbouſſe or at the obſeruantes thy
confefſion is knowen well ynough. And
thou/þt thou beſtue in Chriſt/ arte way-
ed apon. Wonderfull are the thinges that
therby are wrought. The wife is feared
and copelled to bittre not hit awne only
but also the ſecretes of hit hufbande and
the ſeruaunte the ſecretes of his maſter.
Belydes that thow coſt thei quench
the faith of all the promyſes of God and
take awaye the effecte & vertue of all the
ſacramenteſ of Chriſt.

They haue also coſrupte the ſaintes li-
ues with lyes and fayned myraclcs and
haue put many thinges out of the ſenten-
ce or great curse / as reſlings of rente and
ſines & hyzinge men out of their houſes /
and what ſoever wickednes they them ſel-
ues doo/ and haue put a greate parte of the
ſtozieſ and cronycleſ out of the waye leſt
their falſheſſe ſhulde beſene. For there is
no miſcheue or diſorder/ whether it be in
the temperall regimēnt or elſe in the ſpi-
rituall where of thei are not the cheſe ca-
ſes and euuen the verp founteyne & ſp̄ſges
& as we ſaye/ the well heed ſo that it is im-
poſſible to preache agenſte any miſcheue ex-
cepte thou beginne at them or to ſette any
reformacion in the woſtde excepte thou
reforme the ſp̄ſt. Now are they indurate
& tough as þharao and will not bow vnto
any righte ſtate or ordre. And therfore
perſecute

The rehersall

persecute they Gods wo^rde and the preachers therof / on the other side lye away ce vnto all princes / stere vp all mischeue in the wo^rlde and sende the^e to warre and occupie their myndes there with o^r with other voluptuosnes / le^t them shuld haue leyser to heare the wo^rde of God and to sette an order in their realmes.

By the^e is all thinge ministerd / by the^e are all kynges ruled: yee in every kynges cōscience sit they per he be kyng and per suade every kinge what they lust and ma^ke the^e both to beleue what they will / to doo what they will. Nether can any kyng^e o^r any realme haue rest for their busynesses. Beholde kinge Henry the syt who they sente out for soch a purpose as they sente out oure kinge that now is. Se how the Realme is inhabited. I^e where the goodly townes and their walles / the people that was wonte to be in the^e are becom^e / where the bloud ryall of the realme is become also. Turne thine eyes whither thou wilce / thou shalt se no thinge prosperous but their sole pollynge. With that it is flowinge water: yee / I trust it wil be shortly a full see.

In all their doinges though they pret^e de outwardly the honoure of God o^r a comen wealch / their entente and secret cōc^encell is only to b^ringe all vnder their pow^er and to take out of p^{ay}e whosoeuer lettereth

of þ þ goeth before. f. c. lvi

letterch the or is to mighty for the. As wþe
they sende the princes to Hierusalē to cō-
quer the holy lōde and to fyghte agēst the
Turkes. What so ever they pretende out-
wardli their secret entēte is/while þ prin-
ces there cōquere them moare byshoperi-
kes/to cōquere their landes in the means
season with their false ypocresy & to bzin-
ge all vnder the/which thou maist easly
þceauþ by that they will not let vs know
the faith of criste. And whē they are ones
on hye/the are they tyrautes a boue all ty-
rautes/whether thei be turkes or sarace-
nes. How minister thei prouinge of testa-
mētes: How causes of wedlocke: or yf a
ny mā die intekate? yf a wþe mā die & lea-
ue his wþe and halle a dosen younge chil-
dern and but one cow to fynde them /that
will they haue for a mortuare mercyless:
let come of wþe and childern what will.
Yee let any thinge be done agēst their ple-
asure and they will interdite the whole
Realme sparinge no person.

Reade the cronycles of Englonde (one
of which yet they haue put a greate parts
of their wekednesse) and thou shalt fynde
them all wayes both rebellious and diso-
bediente to the kynges and also churlysh
and vñthankesfull/ so that /when all the re-
alme gaue the kyng some what to mainte-
ne hym in his ryghte/ they wolde not ge-
ne a myte. Consider the story of kyng John

The rehersall

¶ Kyng
John.

¶ Peter pa-
per

Wher I doute not but they haue put the
bel and layrest for the selues & the work
of kyng John / for I suppose they make
the cronicles hem selues. Compare the doin-
ges there of holy churche (as they euer cal
it) unto the lerninge of Christe and of his
Apolles. Did not the legate of Rome as-
sotle all the lordes of the realme of they
due obedience whiche they oughte to the
kyng by the ordinance of God? wolda
he not haue cursed the kyng with his so-
lenne pompe / because he wolde haue do-
ne that office whiche God commaundeth
every kyng to doo and wherfore God ha-
th put the swerde in euery kynges handes
that is to wete / because kyng John wol-
de haue punished a wicked clerke that had
coyned false money. The laie me that had
not done halfe so greate fautes must dyel
but the clerke must goo scapefre. Went not
the Pope also unto the kyng of france
remissiō of his sinnes to goo and conquer
kyng Johns realme. No now remissiō of
sinnes cometh not by fayth in the testamē-
nt that god hath made in Christes blouds
but by syghtinge & murtheringe for the po-
pess pleasure. Last of all was not kinge Jo-
hn sayne to delyuer his crowns unto the
legate & to yeld vp his realme unto the po-
pess wherfore we paie peter pece. That mi-
ght be called the pollige pece of false po-
pesses wel yonge. That can not be wh.

¶ 152

of þ þ goeth before. f. c. lviij

at my schene they come by theyr purpose.
Wbarre ad conqueringe of lades is ther
heruest. The wekeder the people are the
moare they haue the ypocrites in reuerēce
the moare they feare the & the moare they
beleue in the. And thei that cōquere other
mens lades/whē they dye/make the theyz
heyz/to be prayed for ever. Let the-
re come one cōquest moare in the realme
and thou shalt se the geue yet as moch mo-
are as they haue(yf they can kepe downe
gods wortē that their iuggelige come not
to lyghte) yee thou shalt se them take the
realme hole in to their handes and crow-
ne one of the selues kinge thereof. And
verlyly I se no other likelihode/but that þ
lond shalbe shortly conquered. The star-
res of the scripture promise vs none other
fortune/in as moch as we denye Crist &
the weked Jewes and will not haue hym
reigne ouer vs:but wilbe wile childdern of
darknes vnder Antichrist ad Antichristes
possession/burnyng the Gospell of Crist/
and defendinge a fayth that may not stond
with his holy testament.

Yf any man shede bloud in the churche
it shalbe interdited/yl he haue paid for
halowige. Yf he be not able in parish mill
paye or else shal it stonde all wayes inter-
dited. They wilbe auenged on them that
neuer offended. Ful wel prophesied of the
Paul in the secunde pistle to Timothe. iii.

The rehersall

Some man will saye / woldest thou that
men shulde figh in the church vnpunished
Say but let the kinge ordeyne a punniſh-
mente for them / as he doeth for them that
syght in his palace and let not all the pa-
rish be troubled for ones faute. And as for
their halowynge is the iuggelinge of Anti-
christ. A christē man is the temple of God
and of the holy goost / and halowed in Christ
Ies bloud. A Christen man is holy in
him selfe by reaso of the sprite that dwel-
leth in hym / and the place where in he is
is holy be reason of hym / whether he be in
the felde or towne. A Christen husbande
sanctifieth an unchristen wife and a christ-
ien wife an unchristen husbande (as con-
cernyng the use of matrymony) sayth Pa-
ul to the Corinthians. I know whyle we
sake to be halowed in Christ / we are foun-
de unwholy & must be halowed bi the gro-
unde or place or walles / then died christ in
ayne. Now be it Antychrist must haue
where with to sitte in mens cosciences ad
to make them se are where is no feare and
to robbe them of their sayth and to make
them trust in that can not helpe them / and
to sake holynes of that which is not holy
in it selfe.

After that the olde kyng of Fraunce
was brought downe out of Italy / marke
what pageauntes haue be played & what
are yet a playenge to seperate vs from the
Emperours

Of þ þ goeth before. ff.c. lli

Emperoure / left by the helpe of; ayde of
þs he shulde be able to recover his ryght
of the pope) and to couple þs to the frech
men whose myght the Pope ever abuseth
to kepe the Emperoure from Italy. Wha
at preuyaleth it for any kinge to mary his
doughter or his sonne or to make any pe-
ce or good ordinaunce for the wealth of his
Realme: For it shall no lenger last þt is
is profitabile to them. Their treason is so
secret that the worlde can not perceave it
They dissemble those thinges which they
are only cause of and faine discorde amon-
ge them selues when they are most agreed
One shal holde this and a nother shal dis-
pute the contrary. But the conclusion shal
be that most maynteyneth their falsheed
thouȝt God's Worlde be never so contrary
What haue they wrought in oure dayes
ye and what wrochte thei yet / to the perpe-
tuall dishonoure of the kinge and rebuke
of the Realme and shame of all the nacion
in what so ever Realmes they goo?

I wittered vnto you partly the malicious
blindnes off the Willshope off Rochester
his iuggelinge his coueyenge / his forþ wyp-
lenes / his bo pepe / his wroestynge / rentyn-
ge and shamfull abusinge of the scripture
his orþaþy and alleginge of heretikes ad
how he wolde make þ Apostles autours
of blinde ceremonies without significacio-
n contrary to their awne doctrine / and haue
set him

The rehersall.

See hym for an ensample to iudge all other by. Whaſt ſo euer thou art that readest th is I exhorte the in Chriſt to compare his ſermon and that whiſh I haue wriſte and the ſcripture to gether and iudge. There thalte thou fynde of oure holy fathers auctorite / and what it is to be greate & how to know the greateſt.

The foloweth the cauſe why laye men can not rule temperall offiſces which is the falſheed of the Wilthores. There ſhalt thou fynde of miracles & ceremoniēs with out ſignification / of falſe annoyntinge and lyēge ſigñes and falſe names and how the ſpiritualte are diſguſed in falſheed / and how they roſole the people in darknes & do al thinge in the latine tonge and of the iſ pety pyllage / Theyr pollinge is lyke a ſokynge conſumption where in a man com playneth of feblenes and of fayntnes and wottereth not whence his diſease cometh / it is lyke a pocke that freaſeth inwarde & conſumeth the vcry mary of the bones.

There ſeyſt thou the cauſe why it is im poſſible for kynges to come to the knowle age of the trueth. For the ſpyles laye aw ayte for them and ſerue their appetites at all poyntes and thoroſw confeſſion by and ſell and beſtraye both the / and all their true frenedes / and laye baytes for them & neuer denie the tyll they haue bliſſed them with theſe

Of þ þ goeth before. f. e. lg

their sophistry and haue broughte them in
to their nettes. And then when the kyng
is captiue they compell all the rest with
violence of his swerde. For yþ any man
will not obeye them be it ryght or wronc
ge they cyte hym / suspende him and curse
or excommunicate hym. If he then obey not
they cyte hym to Pilate / that is to saye
vnto the temporall officers to destroye hym
Last of all there syndest thou the very cau
se of all persecution / which is the preachin
ge agenst yþocrysy.

Then come we to the sacramentes / whe
re thou seist that the wþke of the sacra
mente saneth not / but the sayth in the promyse
which the sacramente signifieth iustifieth
vs onli. There hast thou that a prest is but
a seruaunte to teach only and what so e
uer he taketh apon hym moare then to pre
ach and to mynster the sacramentes off
Christ (which is also preaching) is falso
heed,

Then cometh how they juggle thos
ew dome ceremonies and how they make
marchaundise with fayned wordes / pena
unce / a pena et culpa / satisfaction / attricio
character / purgatory pycke purse and how
þowþow confession they make the sacra
mentes and all the promyses of none effecte or
value. There seyst thou that absoluinge is
but preaching the promises and cursinge

as ex.

The rehersall.

Or excommunicatinge preachinge the law
and of their power/and of their keyes/and
false myzacles and of prayenge to saintes
There seist thou that ceremonies did not
the myzacles but sayth:euē as it was not
Moses rodde that dyd the myzacles but
Moses sayth in the promyse of God. Th-
ou seist also that to haue a faith whiche god
hath not a pmyse is ydolatrye. And there
also seist thou how the Pope exalteth hi
selfe aboue God and commaundeth him to
obeye his tyzanny. Last of al thou hast the
re that no man ought to preach but he that
is called.

The foloweth the bely brotherheed of
mōkes and freres. For Christ hath deser-
ued nought with the. For his sake gettest
thou no fauoure. Thou must offer vnto the
ir belies and the thei p逮e bitterly for the
There seist thou that christ is the onli cau-
se/yeē & all the cause why god doeth ought
for vs and heareth oure complaynte. And
there hast thou doctrine how to know and
to be suer that thou arte electe & hast gods
sprie in the. And hast there lernynge to
trye the doctrine of oure spirites.

The folow the fourre senses of the scriptu-
re of whiche the are no senses & the fourth
that is to wete the litteral sence w is the
very sence hath the Pope take to him sel-
fe. It maye haue no other meanyng then
as it pleaseith his fatherhode/we must aby-

de his

of þ þ goet before.

de his interpretation. And as his belles
synke so must we thinke/though it be im-
possible to gather any soch meanyng of þ
scripture. Then hast thou the very vse of
allegories & how they are nothinge buten
samples borrowed of the scripture to ex-
preesse a texte or an open conclusion of the
scripture & as it were to paynce it before
chine eyes/that thou maist seale the mea-
ninge and the power of the scripture i tht
ne herte. Then cometh the vse of worldly
similitudes/and how they are false Pro-
phetes wþ bringe a worldly similitude for
any other purpose / saue to expresse moare
playnly that wþ is cōteyned in an open tex-
te. And so are they also wþ draw the scrip-
ture cōtrary to the open places and cōtra-
ry to the ensample livinge and practisings
of Christ/the Apostles and of the holy pro-
phetes. And then finally hast thou of ours
holy fathers power and of his keyes and
of his byndinge and excommunicinge and
of his cursinge and blessinge with ensam-
ples of every thinge.

The table of the boke.

A	Aron	lvi
	Absolucion.	L
A	Aduersite is profitable	xlviij
	Antichriste is knownen bi his dea- des.	xxiiij
	antichriste turneth the rotes upswarde.	xxij
	annoyntinge is borrowed of þ Jeswes.	lxvij
	¶d	anno,

The Table

annoyninge / Christ was annoyned	lxv
annointinge / apostles were not annoi.	lxvi
annelinge	cviij
apostles were longe weake	xxvij
apostles who slew them and why	lxvij
apostles had lyke autorites	lvij
armoure of a chisen man	xlviij
armoure of the spiritualte	idem
aristotle & scripture are contrary	xxvij
aristotle	xxvij
attricion	xxvij
allegories	xxix
allegories the right vse of them	xxxij
allegories are no sence of scripture	idem
allegories proue no thinge	xxxij
allego. must be proued w an opē texte.	idem
allegories haue destroyed the fayth	idem
autorite of the Pope is improved	liij
autorite that Christe gaue his disci.	cij
autorite of Pauls Gospell	lxij
autorite of pe. successors is so prea.	xlviij

C Badges

baptim	lxvij
baptim lasteth euer	lxvij
baptisinge of belles	c
bely is all to oure spzialte	xxvi
bedgers ought none to be	lxvij
bishopes betraye thow confession	cxi
bishopes diuide amonge them	c
bishop. whi thei make the a god on et.	lx
bishopes haue ministred both Christ/kige	idem
& Emperoure out of their rowmes	idem
	bishopes

Of the boke.

bishopes how thei binde (at þ hāde) xxviii
bishopes can not rule temporall and sp̄it,
equally both iv

bishopes xxviii xxix
bishope what it signifieth lxvi
bishopes will let no lape man know wha
at they doo lxvii

bisho.that preach not are not of god lxviii

bishopes how sorle they are lxix

bishopes how they teach kynges vi

byndinge & lowinge. cij. ciiij. cxliij. ciiij vii

blessinge of bishopes viii

blessinge how the apostles blessed idem

blessinge what it meaneth xcii

what blesinge foloweth the kepinge of

the law xxv

borowed speach cxix

bondage how to come out of it xlvi

Care of a Chisten man v

ceremonies are esteemed (at the hand) cvii

ceremonies bringe not the holy goost cv

ceremo. did not þ miracle but faith lxviii

ceremonies what they signifie shuld they

tell. lxix

dome ceremonies quench þ faith idem

chastisinge perceineth unto all gods chil-
dern is

christ was accused of insurreccion xvi

christ who flew hym an why lxvii

christ is a trayter lxviii

childern how they shuld be brought. xlviij xci

charakter xcii

E.ij a chisten

The Table

a chyldren receaueth all of God	cliiij
a chyldren can but suffer	clvij
christ prophesieth of antichrist	ciiij
christ is oure satissaccion	xciiij
christ is a gyft geuen to synners	cxiij
christ is all	cxxxiiij. and. cxvij
christ knoweth nothinge worldly.	cxxxv
to Christ wher we come not	cxxxij
christ is the rocke	cxiij
christ is the only rest of cōscience	cl
contricion	xcvij
cotes are wared holy	xiiij
cōfessiō to mētēth v cōscience, &c.	lxxij
narowe consciences	lxxv
coniuracions	lxxvij
confession	cxij. cxvij. cxxxij. xlij. lxxvij
cōfessiō is put downe amōge v grek. xcviij	
cōfesse to hi whō thou hast offended.	xcix
counterfayted keyes	liij
confirmation	cv
cōscience hath no rest but in Christ	cl
crosse of Christ.	cxxxvij
curates wotte not what a bible mea.	xij
what curse foloweth b̄reakige of v ls.	xxx
curse is to be feared	cij
to curse doeth v pope comande God.	ciiij
they curse four times in the yeare.	lxxij
how they curse in v marches of wal.	ciiij
cursinge what it meaneth	crlxxij
D avid v. xxxi.	cxxxv
deuels haue none of Paulis faith	lxvij
good deades doeth God luke on	cxxxij
deades	

Of the boke.

deades of mercy w the ypocri, teach. lxxxi
deade declareth what a man is xlviij.
deade fulfilleth the lawe before the wo^lde.
de.

deade maketh sealinge & certifieth the hee
te and iustifieth before the wo^lde xcvi
deacon what it is & his dutie lxxii
good deades must we do but trust i christ. cl
disorder of scole doctrine xviii
dispense to kepe whores doeth p pope. lxxiiij
disobedience is a spirituall thinge. xxix
doctrine of Christ is peaceable xxxij
doctours are innumera, one agest a no. xvi
doctri. of p pope comandeth mo^lther. xxiij
doctrine of the Pope is bloudy. xxxiiij
doctrine of God will God defende idem
doctrine of ypocri. how to know. cxviii
C^Electe fall and why xij
Example of false expoundinge scripture.
cxlv exliij

C Faith is tryed llii
faith is p rote whiche lone sprige. lxv. xliij
faith drineth awaie deuels lxviii
faith how Paul & James take it dixer. lxvi
faith is the roche
false names
false similitudes
false annoynted
false marters
false miracles
false prophete & how to know him
which did p miracle & woe p certane. lxviii
thorne

The Table

father and mother	xxv
faith without a pzymple is pdolatrie. cxiiij	
father/sathers cxlvij teare xxvij	
first masse lxvij	
flocke of christ is a litle flocke xxij	
fourre lenses of scripture cxix	
freres lxxvij, ciiij, cxliiij	
fre will xxv fre chapell lxvi	
C hildas xi	
god destroyeth one swcked by a noth. xxij	
gospell what it signifieth lxi	
god how he ought to be serued cxliiij	
god what thinge he is xiiij	
god lokench on good deades cxliiij	
gospell of Paull lxi	
grace what it is cxv	
grace to know what encreaseth it idem	
C halowinge of churches. ccc lxxvij	
hetien comeith by Christe cxliiij	
hieronimus agenit bishopes cij	
holy dayes xiiij	
holy dayes how they came vpp lxxij	
husbāde how he shulde rule his wifc xliiij	
C Joseph v	
judges what their dutie is liij	
judges are warned idem	
judges xxv	
justifieng what it meaneth cxliiij	
justifieng of sacramentes xc	
justifieng of deades xcvi	
udas whether he were a pzele xciij	
C heyres lxiij, lxiij	
conuerce	

Of the boke.

counterfayted keyes	lviij
keyes how peter practised them	sdem
kynges are downe	lxviij
the kyng only ought to punish sin.	lxviii
kynges are captiue	lxviii
kinges ought to know what the doo.	lxix
kynges are the Popes hangemen	lxix
kynges how they ought to rule us.	lxviii
the kyng was geuen in thunder	xlivij
kynges are warned	liij
kynges	xxiij. xxxij
kynges haue no power to geue the sprites	
soch liberties	xxvij. xxvij
the kyng is a greate benefite	xxvij
kynges haue a iudge	lxvij
kynges haue nougnt to doo but to swayes	
on the Popes pleasure	xxvij
kynges beswoorne to the bishopes	cxi
Kyng John	Lviij
C Landes why they were geue to the	
spiritualte	lxvij
law wherfore it serueth	xlivij
lawyers lade heuy burthens	lxvij
lape can not rule and why	lxvij
latine destroyeth the faith	cviij
all in latine	lxvij. ciiij
law was geuen in thunder	xlivij
law he that loueth not hath no parte wi-	
th Chist.	cxvij
lawe of the kyng is Gods lawe	lxix
law is oure marke	xxvij
law if we loue is certifieth us that we are	
Gode	

The Table

Gods sonnes.

leuon

libertie

¶ yenge signes

litterall sense proneth the allegory

litera occidit / the litterall sense kylleth is expounded

literall sense is spirituall

Loue to the law certifieth vs that we are Gods sonnes

londlordes

Loue lasteth as loue as chist is in vs.

Loue fullfilleth the law.

Loue forgetteh his selfe & his profit.

right loosinge

loosinge what it meaneth

to loue the law is righteousness

lustes

¶ Marriage

marriage do spiritualte shame

matrimonie is no sacraemente

masters how they shulde rule

marienge of the chilidren perteyneth to thair elders.

false marters

merites of sayntes.

merites of Chist

merites are solde.

mercy doeth God loue / and ypocrites sacrafice.

myzacles

myzacles myzacles.

myzacles

¶ dem

liiiij

xxiiij

lxvij

cxvij

of the boke.

myters.	lxvii
myzacles why they are false	xiij
true myzacles	xxv
moztuaries	lxvii
money byndeth not a chyssen man.	cxxv
C hroe.	cxxxv
Pette	lviij
Recuerse	xxxvij
C Observantes testamente	lxix.
Offeringes how they came vpp	lxix
Offeringes	lxvii
Offeringes cause myzacles	cxxvij
Ordres	cxli
Order of teachinge	xxvij
One order is holper then a nother	xxv
order of readinge doctours	xxvij
Otheres vnlawfull	lxvij
oyle wherē w̄ p̄ apostles were anno. lxvi	
C Paul how he p̄ueth his auto. lxi. lxvij	
paciece is a chyssē mans syghtinge	vi
parish prest	lxvii
Paul is greater then the hie Apostles and	lvij
then Peter	
person	xxv. lxvij
pardoner	lxvij. cxliij
peter cheſe of p̄ apostles what it meā. lxvij	
peter w̄et neuer to scole at p̄ arches. lxv.	
pety pillaſe. lxvij	Peter pencec
penaunce	lvij
pena culpa	cxliij
peyne takyngs	ciiij
perpetuites	lxvij. cxij. cij
	giffles

The Table.

psittles of paul are gospell	xxviii
places are holyer one then a nothee.	xxix
poetrie is good diuinitie	xxxiiii
pope	xxxviiii
popes power is imponed	xxxviiii
pope dispensest to kepe whores	lxviiii
pope forbiddeth matrimonie	lvi
pope(at the honde)	cliiii
pope hath one kigdome moare then god.	lxxviiii
pollars	lxxxviiii
pope is robyn good fellowe	cxi
pope calengeth power over god	cii
pope byndeth angels	idem
pope how he regneth vnder Chrest	ciii
pope is myghtier then god	idem
pope is mercifuller then god	idem
pope selleth Chrestes merites	ide
pope comauidest god to curse	ciiii
popes comauandmentes are moare feared	lxviiii
then gods	lxviiii
pope is likened to ham	cxviiii
pope persecuteth	ii
papilles will to heuen by a wate of their awne makinge. cxxxvi. philosophy	xxvi
prayer helperh not his master	lxxvii
prayer was not solde in olde time	lxxxiiii
prayer breakerh godes comauandmente. lxxxviiii	lxxxviiii
prayer of fayth doeth myracles	cvi
prayer/what me ought to praye	cxviiii
prayer	cxviiii
so pzaie doeth not mony bynde	cxviiii
pzaier of p spir, what it taketh awa. cxxix	cxxix
prayeng	cxviiii

of the boke.

11	prayenge to layntes	lxviii
2.	preachers are one contrary to a nother. & b prelates how they succede Peter. lxxv	lxviii
xxviii	prelates never caught to obey god. lxxv	lxix
xxvii	preachinge absolueth from synne	lxix
xxvii	prelates why they are wicked	lxix
xxvii	prestes disgile the with the passid	lxix
xxvii	prest what he shulde doo and haue. lxxv	lxix
xxvii	prelates how craftely they moue warre.	lxix
xxviii	prelates kepe kynges lowe	lxv
xxviii	prelates are faythlesse	idem
xxviii	prelates swere by their honoure	lxvii
xxviii	prelates woake secretly	lxvii
xxviii	prelates are clothed in redde	lxviii
xxviii	presbiter	xc
xxviii	prestes shuld not be annoynted	idem
xxviii	prest what is his office	idem
xxviii	prest what maketh the prest	xciiii
xxviii	prest is to saye an elder	lxvi
xxviii	preachinge was the auctorite that Christ gave his apostles	lxv
xxviii	preacher that is lete how to know hi. cxij	lxv
xxviii	prestes understand no latine	lxvii
xxviii	preachers why they are not beloved. xliii	lxvii
xxviii	privy rythes	lxvi
xxviii	promises do all and figh for vs	lxvii
xxviii	prosperite is a curse	viij
xxviii	promysses counforre	v
xxviii	prophetes who sawe the and why. lxxv	lxvii
xxviii	professinge	lxvii
xxviii	promises lawfull maye not be broke. viii	lxvii

The Table.

promises vnlawfull ought to be broke.	xxxviii
promises iustifie	xxxix
prophesye of Christ is fulfilled	lxix.
prophesye of Christ must be fulfilled.	lxv.
promises are put out of leuended	cliiii
promises of the sacramete iustifie.	lxxxix
promise is all (at the hande)	cviij
promise is left out.	cviij
protestacion of the auctor	cviij
false prophetes what they seke.	cxljij
purgatory	lxxxij. and. xljij
puttinge on of handes	xciiij. and. cvi
purgatory is the popes creature	ci.
purgatory purgeth all.	cxxxix
Questions.	lxxxix
¶ Repentaunce cometh by preachinge.	liii
repentaunce	xciiij
repentaunce is signified by baptim. idem/	
they that repente are receaued	xii.
reaso blide is the spiritualties gyder.	xcvii
a righteous is a sinner in the law.	xlviij
righteousnes	cxxxix
rochester	lvi. lxi. lxiij. lcv
rulers are gods gyft	xlviij. ruben. cxxxv
rulers why they are euell	xlviij
euell rulers are a signe of gods wrath.	xlvi
Chaltes are pzaied to & pzaied for.	lxxix
satisfaction is made to man	lxv
satisfaction makers to god are dâned.	lxxxix
sacramet of cristes body & bloude.	lxxxix.
sacerdos	xcii
sacramente	idem. satisfaction. xcii
sacramentes	

of the boke.

sacramentes how they iustifie oure satisfactiō to god is christ	xxvii
sacra. how to know þ true stō þ false. cxviii	
saintes are but ensamples	cxviii
sacra. of god p̄reache gods wōde	cb
sacra. of the pope are doms	idem
saluation is with in vs	cx
scripture how it is fally expouē. c xliii. cxlii	
false doctrine & scole diuinit. lxixi. c xxviiii	
scole doctrine corrupteth youtch	lxixi
scripture hath but one sense	cxix
scripture what to seke ihere in	cxixv
scripture thou must not se tyll thou be cor- rupte with sophistry	cxviiii
scala celi	lxixii
scripture the right waie to vnderdōde. lxxv	
scripture ought to be i the mother tonge. xii	
scripture tryeth all doctrine	xxvi
scripture must be cherched	xxiiii
scripture perteyneth to all men.	lxix
scripture why it māie not be i english. lxiij	
seruauntes	xxviiii
sentuaries	xxviii
sectes	cxlii
shauen only wilbe spirituall	lxixii
shauinge is borowed of the herhen. lxxiiii	
cheringe what it signifieth	lxixv
christ	xcvi
sinne is the best marchaundice that is	cix
sinnes to know they are forȝeuē	cvii
lyenge signes	lxixiiii
sinnes are loosed thozow p̄reacheinge.	lxxiiii
salfe	

The Table

False similitudes

Synner is righteous in Chrsit xliiiij

Sinnes are we al but there is differe. cxlvij

Similitude without scripture betokeneth a

False prophete. cxlviiij.

Similitude. cxlviiij.

Similitudes make no fayth idem

Similitudes are no good argumētes. cxlviiiij

Solcaganes. cv

Sophisters. cxliij

Spirituall lawe cxvij

Spiritu. euer swine some what. cxvij

Spirit. neuer taught to obeie gods ordyn. idem

Spirit. so teach that no man is lerned. lxvij

Spirit. officers what is their dutie lxvij

Spirit. take seruantes frō theyt mast. xxvij

Spirit. wilbe holier the the laye xcij

Spirit. ought to obeie hēcƿall swerde. xxvij

Spirit. take greate wages & teach not. xij

Spirit. praze not that we maye come to the

kuowlege of Chrsit. cxvij

Spirit. synge when other wepe cxvij

CTempozall swerde xix

testamente ix vi

temptyng of god cxvij

strauntes cā not doo what they will. ix

eiches art not gods comaundment lxvij

eiches. lxvij.

totquot. lxv

tribulacion is our baptim vij

tribulacion is a blessinge idem

tribulacion is gods gyft idem

tribu. certifieth vs that we are chosen. vij

etropoliticall sophisters cxvij

etowble foloweth true preachinge. xij

etow

OF THE BOKE.

tre byhdyng and loosyng	xxxvij
C vengeaunce pteineth to þ officer. lxxvij	
vengeaunce of wzeake	xi.
vicar	xxv.
holoinge	cviij
C Wedlocke	xc
Weake shuld be taugh	cxvij
wisdome of the serpent	vi
wisdome of mā maketh no fath.	cxvij
woerde of god makeh fath	idem
wisdome of man is ydolatry	xix
woerde of god musk be persecuted	ii
woerde of god fighteth agest ypocrites.	iiij
woerde of god is not cause of euyll.	xxiiij
woerde of god shulde iudge doctries. lxxvij	
worldly wisdome	xxxv
woerde of god perteineth to all me. lxxvi	
worshypinge of saintes	cxix. cxv
woerde with out a promise saueth not. cvij	
worokes	cviij. cix. cp
C ypocrites/by what crast they fight a- genist gods woerde	iiij
ypocrisy/twch not that scabbe	lxxvij.
ypocrites/how they binde & loose.	lxxxi
ypocrites lone sacrifice & offeringes.	cxi

CAt Marlborow in the lande of Helle/
The. xxiij. daye of October. Anno
M. CCCC. L. A. K. W. by
me Hans luf,